A Day with Prophet Muhammad

A Day with Prophet Muhammad

(peace be upon him)

Abd al-Wahhab b. Nasir al-Turayri

Copyright © 2013 IslamToday

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or means – electronic, mechanical, or otherwise – without the prior permission of the publisher.

ISBN: 978-603-90267-1-6

Contents

Introduction	1
Dawn Over Madinah	3
The Prophet's Morning	8
His Daily Assembly	13
In the Marketplace	20
Visiting His Neighbors	24
Relaxing in the City Gardens	31
Late Morning	34
Going to Qubā'	39
Noontime	41
Late Afternoon	46
After Sunset	51
The Night Prayer	55
How the Prophet Spends the Night	57
The Night Vigil	61
Footsteps in the Stillness of the Night	67
Resting Before Dawn	70
Reading *A Day with Prophet Muhammad*	71
How this Book Took Shape	83
Bibliography	86

Introduction

It was a city of date palms, a city of open hearts. This is where he found peace and contentment. This was his home. Madinah was his city, and those who lived there were his people.

On the day Prophet Muhammad first came to Madinah, everyone's face lit up with joy. Its people loved him. Even the natural environs seemed to welcome him. It was as if Mount Uhud itself loved him.

The streets and alleyways of Madinah were going to know his footfalls. This mosque and the small apartments adjacent to it would be his residence. These people would forever be in his company. They loved him and he loved them. He would spend his time with them whenever he was not alone engaging in the worship of Allah.

This book is a description of a typical day in Prophet Muhammad's life in Madinah. It proceeds hour by hour, so we can experience the simplicity, spontaneity and balance that exemplified his lifestyle as he went about his daily tasks.

We shall see the vitality and flow of his life as the day progresses, how not a moment would pass without some profit. His transaction with life was ongoing, whether he was in his house, at the mosque, on the street, or at the homes of his friends. Even the simplest of activities were significant, like sitting and talking, taking a meal, or preparing for sleep.

Throughout the day, the eyes of those around him were intently observing his every action. Indeed, not even the darkness of night could discourage them. Their loving hearts wanted to know how he spent the night, and even the privacy he enjoyed behind the walls of his home did not conceal his habits from their knowledge for long. They came to know how he got ready for bed, how he slept, and how he started his day.

His day did not simply begin in the morning and come to an end at night. We sense the Prophet's heightened awareness of life, as if every moment were a new beginning. He was a man to seize opportunities, a man of the moment. It was in the Prophet's nature

to understand the value and potential of every minute, every hour, and every day.

In these pages, we will live with Allah's Messenger from morning to night. We will walk with him in the markets, break bread with him, hear his voice as he teaches, and his whispers as he prays. We will sit with him on his simple mat and partake of the small meal he preferred to eat.

We will enter his home as his Companions described it to us and witness the tranquillity of his sleeping and the vitality of his waking hours. We might see him sitting with a baby in his lap, or a toddler climbing on his shoulders.

This great man, burdened as he was with the responsibility of conveying Allah's message, how was he able to live a normal life? How did he get through the day?

What follows is a day lived by the Prophet Muhammad: a man, a father, a husband, a friend. This is the book in your hands.

Abd al-Wahhab b. Nasir al-Turayri

Mecca, 7 July 2010

Dawn Over Madinah

The light of dawn breaks through the darkness of night just as Bilāl's call to prayer breaks the city's silence. This moment finds the Prophet asleep, resting for awhile after having spent a good portion of the night in prayer.

The Prophet wakes up at Bilāl's call. The first thing he does is take up his tooth stick and brush his teeth. Then he says: "Praise be to Allah who revives us after causing us to die, and to Him is the ultimate return."

He replies to the words of the call to prayer, repeating what he hears. When Bilāl calls out: "Allah is the greatest!", he repeats the same. When Bilāl says: "I bear witness that there is no God but Allah!", and when he says "I bear witness that Muhammad is the Messenger of Allah!", the Prophet repeats these phrases as well. Then, when Bilāl calls out with the words: "Come to prayer!" and "Come to success!", the Prophet says: "There is no might or power except with Allah." Finally, Bilāl concludes the call by saying: "Allah is the greatest!" and "I bear witness that there is no God but Allah!", which the Prophet repeats as he hears them.

Afterwards, the Prophet beseeches Allah saying: "O Allah! Lord of this perfect call and present prayer! Grant Muhammad (in the Hereafter) honour and the right of intercession, and elevate him to the praiseworthy station that You have promised him."

Then the Prophet goes to purify himself for prayer. If he needs to take a bath, he bathes. Otherwise, he makes his ablutions. Sometimes, he gets ready for prayer without making fresh ablutions. These are the occasions when he had not slept after offering his nightly worship, but had merely rested his eyes. As he explains: "My eyes rest, but my heart is awake."

Then he stands and offers the two units of Sunnah prayer that come before the Fajr prayer. Of all the Sunnah prayers the Prophet makes, these two units at the start of the day are the shortest. Some observers wonder how he is able to recite the opening chapter of the Qur'an, *al-Fātihah*, in so short a time.

However, he does recite *al-Fātihah* as well as other passages of the Qur'an in both units. In the first unit, he usually recites the short chapter entitled *al-Kāfirūn*, and in the second he recites the *al-Ikhlās*. Sometimes he recites other passages from longer chapters, like verse 136 of *al-Baqarah*, or verse 64 of *Āl `Imran*, or verses 52-53 of the same chapter.

Of all the Sunnah prayers the Prophet observes, he is most constant in offering these two units in the morning. He says: "They are more beloved to me that the world and all it contains."

Afterwards, he finds that his wife is already awake. As is his habit, he spends this time speaking to her affectionately and saying things to cheer up her morning. What love this must engender between a husband and wife for her to hear such words from her husband as soon as she wakes up!

Had he found her still asleep, he would not disturb her. He would instead lie down on his right side and wait for the congregation to be ready for Fajr prayer at the mosque.

Meanwhile, at the mosque Bilāl observes the people. When he finds that they have assembled inside, he goes over to the Prophet's chambers, which are built adjacent to the mosque, and calls out to him: "We're ready for prayer, O Messenger of Allah!"

The Prophet comes out of his house, offering a supplication for departing from the home: "In the name of Allah. I rely upon Allah. O Allah! I seek refuge with you from leading people astray or being led astray, from causing others to err or falling into error, from acting unjustly or suffering injustice, and from acting in ignorance or being treated in an ignorant manner."

Upon entering the mosque, he makes the following supplication: "In the name of Allah. May Allah's salutations and peace be upon Allah's Messenger. O Allah, forgive me my sins and open to me the gates of Your mercy. I seek refuge with Allah Almighty, with His noble countenance and eternal authority, from Satan the accursed."

When Bilāl and the others see the Prophet enter the mosque, they stand up and arrange themselves in rows for prayer.

Sometimes the Prophet enters the mosque with his hair still wet from bathing. There are rare occasions that the Prophet realises

he is in a state of major ritual impurity and has forgotten to bathe. On these occasions, he signals to them with his hand and says: "Keep your places." Then he returns to his house, bathes, and comes back to the mosque with his hair still wet.

The Prophet does not try to hide his mistakes. He does not feel embarrassed. He is a human being living among people, and they witness his humanity. As Allah said: "If We had made him an angel, We should have sent him as a man." [*Sūrah al-An`ām*: 9]

The Prophet reaches the front of the congregation and oversees the straightening of the ranks. He says: "Straighten your ranks and come together, for indeed straightening the ranks is part of the completeness of prayer."

Then he enters into prayer saying "Allah is the greatest," while raising his hands to the level of his shoulders. Then he places his right hand over his left and stands quietly for the time it takes to recite to himself the supplication: "O Allah! Distance me from my sins like the distance between the east and the west. O Allah! Cleanse me of my sins like a white shirt is cleansed of dirt. O Allah! Wash away my sins with snow, water, and ice."

Then he reads *al-Fātihah* out loud. He recites each verse slowly and distinctly, pausing from one verse to the next, and drawing out the long vowels. After completing *al-Fātihah*, he recites another passage from the Qur'an. In the first unit of prayer, he recites a very long passage and in the second, a shorter one. Overall, he recites anywhere between sixty and a hundred verses.

Allah tells us in the Qur'an about the importance of the recitation in the Fajr prayer, saying: "And the recitation of the morning, indeed the morning recitation is witnessed." [*Sūrah al-Isrā'*: 78]

On a Friday, the Prophet recites the chapter entitled *al-Sajdah* in the first unit of prayer and *al-Insān* in the second.

If the Muslims are facing a crisis or calamity, the Prophet raises his hands in supplication in the second unit of prayer and beseeches Allah's help. Indeed, whenever he does so, Allah relieves the community of whatever is afflicting them.

We can get an idea of how long the Prophet stands in prayer, since the Companion `Abd Allah b. Rawāhah tells us: "When

Allah's Messenger was among us, he used to recite the Qur'an in the morning prayer until the light of day had grown full strong."

The Prophet completes his prayer. He remains seated, still facing the *qiblah* with his back to the congregation, and says: "I seek Allah's forgiveness," three times. Then he says: "O Allah! You are Peace and the source of peace. Blessed are You, Lord of Majesty and Honour."

He turns his body until he is seated facing to the right, though on occasion he turns to the left. His Companions can see his face, and the first thing they hear him say at this point is: "My Lord! Save me from Your punishment on the day that You resurrect Your servants."

Then he offers a supplication:

> There is no God but Allah alone, without partner, His is the dominion and His is the praise, and He is capable of all things. There is no might and no power except with Allah. There is no God but Allah, and we worship none but Him. The blessings are His, as is all grace. He is worthy of all good praise. There is no God but Allah, and we are sincere to Him in faith, even if the unbelievers dislike it. O Allah! None can prevent what You wish to bestow, and none can grant what You wish to withhold. No one, no matter how prosperous, can bring anyone benefit apart from You.

Afterwards, he extols Allah's glory, praises Him, and glorifies His greatness. Then he recites his morning remembrances which include the following:

> (1) "We have started the day, and Allah's is the dominion of all. There is no god but Allah alone, without partner, His is the dominion and His is the praise, and He is capable of all things. O Allah, I ask of You the good of this day and of what it contains, and I seek refuge with You from the evil of this day and of what it contains. My Lord! I seek refuge with You from laziness and the debilitation of old age. My Lord!

I seek refuge with You from the punishment of Hell and the punishment of the grave." (He recite a similar supplication in the evening.)

(2) "O Allah! I ask You for well-being in this life and the next. O Allah! I ask You for pardon and well-being in my religious and worldly affairs, and in my family and wealth. O Allah! Conceal my weaknesses and set my worries at ease. O Allah! Protect me from the front, from behind, on my right, on my left and from above, and I seek refuge with You from being besieged from below." (This is a supplication he recites only in the morning.)

(3) "O Allah! O Allah! Grant me soundness of body, soundness of hearing, and soundness of sight. There is no God but You. O Allah! I seek refuge with You from disbelief and poverty, and from the punishment of the grave. There is no God but You." (He repeats this supplication three times, both in the morning and in the evening.)

While he sits reciting his morning remembrances of Allah, the people of Madinah come to him seeking his supplications on their behalf.

The Prophet's Morning

After the Fajr prayer, the people in the mosque draw closer to the Prophet, gathering around him where he is seated. They watch him as the rising Sun casts its light upon his clear and honest face. `Abd Allah b. Salām, a Jewish convert to Islam and Companion of the Prophet, tells us: "When I first looked upon his face, I knew it was not the face of a liar."

Sometimes, the Prophet gives a small sermon in the morning. Al-`Irbād b. Sāriyah gives us an account of one of these sermons:

> Allah's Messenger preached to us one day after the Fajr prayer. It was an eloquent sermon which brought fear to our hearts and tears to our eyes.
>
> One of us said afterwards: "This sermon seems like a farewell, so what do you enjoin upon us?"
>
> The Prophet said: "I enjoin upon you to fear Allah, and to hear and obey even if an Ethiopian slave is made your ruler, for indeed, those of you who live on after me will witness a lot of dissention.
>
> I warn you against newly invented matters, for they are misguidance. Those of you who come upon such matters should hold fast to my Sunnah and the Sunnah of the rightly-guided caliphs who come after me. Hold to it with all your might."

The Prophet always keeps his sermons short. He knows how to get his message across while holding the people's attention.

At this time of the morning, the Prophet asks his Companions if anyone is sick and needs a visit. If they tell him no, then he asks if there is any funeral that day where he can pay his respects.

He then asks after any of his Companions he notices to be missing. Once, he asks after the black-skinned woman who volunteered to sweep out the mosque. They tell him that she has passed away. Upon hearing this, he says: "Why didn't you tell me

about it?" His tone shows his disapproval of their trivialising the matter.

They reply: "Messenger of Allah, she died last night and was buried. We did not wish to wake you."

The Prophet says: "Take me to her grave."

On another occasion, the Prophet notices the absence of Thābit b. Qays b. Shamās and asks: "What is the matter with Thābit b. Qays? He has not to be seen. Does he have a problem?"

Sa`d b. Mu`ādh says: "He's around. I do not know of his having any problem."

Sa`d then goes out to look for him and finds him at home with his door shut. He is crying within. Sa`d asks: "What's the matter."

Thābit says: "It's bad. Allah has revealed: 'O you who believe! Do not raise your voices above the Prophet's voice, and do not speak to him loudly like you would to each other. You could negate your good deeds unknowingly'."

Thābit continues: "I am a man with a very strong voice, and I am afraid that I have nullified my good deeds and am from those destined for Hell."

The Prophet meets with him thereafter and tells him: "You are not from those destined for Hell. Quite the contrary. You live in a good way and you will die in a good way. You are from the denizens of Paradise."

We can see from these examples how the Prophet shows his concern for his Companions. They are always on his mind and he never forgets about any of them. He gives attention to all those who are present and asks about those who are absent. In this way, he strengthens their sense of community and solidarity.

He then asks them about their dreams, saying: "Whoever has had a dream, relate it to me. I will interpret it." He then hears their dreams and relates to them what Allah inspires him to say.

One day, `Abd Allah b. Salām relates the following dream:

> I was in a vast, green garden, in the middle of which stood an iron pillar stretching far into the sky. At the very top was

> a handhold. A voice called out saying: "Climb." I said I could not climb. Then a servant approached me and lifted the end of my robe from the back, and I rose up until I was at the top of the pillar. The voice then said: "Grab hold of it." I grabbed the handhold and woke up.

The Prophet interprets it as follows: "The garden is Islam. The pillar is the supporting pillar of Islam. The handhold is the trustworthy handhold. You will remain steadfast upon Islam until you die."

True enough, `Abd Allah b. Salām, who had been a Jewish rabbi before embracing Islam, lives on for thirty-five years after the Prophet's death, and he remains steadfast in Islam throughout his life.

The Prophet is asking again: "Whoever has had a dream, relate it to me. I will interpret it."

A man speaks up: "Messenger of Allah, last night I dreamt that there was a cloud raining butter and honey. People were cupping their hands under it to collect it. Some received a lot and others received little. There was also a rope hanging down from the sky until it reached the ground. You grab hold of it and climb up. Then a man follows you and climbs up. Another does the same. Then a third man follows suit, but the rope breaks. Then it is mended for him and he climbs up."

Abū Bakr asks: "Messenger of Allah, I swear by God, allow me and I will interpret it."

The Prophet says: "Go ahead."

Abū Bakr says: "The cloud is Islam. The butter and honey that rain down represent the Qur'an in its sweetness and ease of style. Some people get more from the Qur'an than others. The rope descending from the sky is the truth that you are upon. You take hold of it, and Allah elevates you with it. Another two men do the same, and Allah raises them up as well. Then another man follows but the rope breaks and is mended for him so Allah raises him up too. Tell me, Messenger of Allah, am I right or wrong?"

The Prophet says to him: "You were right in some of it and wrong in some of it."

Abū Bakr asks: "In what was I wrong?"

The Prophet replies: "You should not swear oaths."

Notice how the dreams of the Companions relate to their primary concern: their faith. The Companions are people who live by their faith. Their efforts and concerns are focused on their religion throughout the day, and so are their dreams at night.

The Prophet relates to them a dream of his own. First, he describes to them his dream, and then he explains what it means.

The Prophet begins by asking: "Has any of you had a dream last night?". When they say "No", he says: "But I've had a dream. Two men approached me and took me by the hands and brought me to the Holy Land..." He then goes on to describe some of the events that will unfold in the Hereafter.

Afterwards, the Companions remain seated in the Prophet's company and converse with one another. He listens to their conversation and participates in it. Sometimes the conversation turns to their lives before Islam, and the foolish things they used to do. Only after Allah guided them to Islam did they realize how foolish they had been. They laugh when they recall how stupidly they used to behave. The Prophet smiles, since his laughter comes forth as a broad smile.

They remain seated like this until the Sun has risen high in the morning sky. Then the Prophet stands up and departs for his home. As he leaves the mosque, he says: "In the name of Allah. May Allah's peace and blessings be upon the Messenger of Allah. O Allah! Forgive me my sins and open to me the gates of Your bounty."

The first thing the Prophet does when he gets home is brush his teeth to freshen his breath. Then he calls out a greeting to his family: "Peace be upon you. How is everyone doing at home?"

He visits each of his wives in turn in her own private quarters. He greets them, invokes prayers for them, and stays with each for a little while. When he finds one of his wives on her prayer mat

engaged in prayer or the remembrance of Allah, he quietly leaves without disturbing her.

He asks generally if there is any food to be had. When there is, he takes something very light. Today it is dates and cottage cheese. Sometimes it is nothing more than a glass of milk or a date drink. Once in a while, his wives tell him there is nothing to be had. On those occasions, the Prophet replies: "Then today I will fast."

His Daily Assembly

After visiting with all the members of his household, the Prophet returns to the mosque. The first thing he does is offer two units of prayer before sitting down. He prays in his preferred spot next a column which is known today as the Emigrants' Column. It is located in the middle of the area of the mosque called the Rawdah.

He then takes a seat against mosque's eastern wall, which is the wall attached to his houses. `Ā'ishah's room is on the other side of the wall. His Companions gather around him as they do every day. Whoever wishes to speak with the Prophet knows to go to the mosque at this time. It is an open assembly, and the number of people in attendance varies, depending on how much free time they have. When numbers are few, they gather around the Prophet in a circle. When they are many, they arrange themselves in rows on his right and left, so that any outside visitor who might come can easily approach him.

He begins by addressing the assembly. He is renowned for his eloquence and clarity of speech. He does not speak too quickly, and though his phrasing is precise, he does not speak slowly or in fragments with lots of pauses. It is easy for everyone to follow what he says. `Ā'ishah describes it to us as follows: "Allah's Messenger did not ramble on the way you do these days. His speech was clear and precise. Those who listened to him easily remembered what he said."

He begins, as he often does, by posing a question. He asks: "Might I inform you of the gravest of major sins?" When his Companions reply in the affirmative, he says: "The gravest of major sins are: to associate partners in worship with Allah, to disrespect your parents, and to bear false witness."

Sometimes, he poses questions to open their eyes to a new idea or perspective that they had not thought of before. For instance, once he asks: "Do you know what it means to be bankrupt?" They reply that it means to possess neither money nor goods. Then he says:

> With respect to my followers, the one who is bankrupt is one who is brought forth on the day of judgment with prayers, fasts, and charity to his credit, but he had spoken ill of some people, falsely accused some people, misappropriated the wealth of others, and assaulted people or shed their blood. Those he has wronged will be compensated from his good deeds until he has no more to his credit. Then the remainder of those he has wronged will be compensated by having some of their sins piled on him. As a consequence, he will be consigned to Hell.

Sometimes, he simply wants to stimulate their minds. Once he asks: "Tell me which tree is like a Muslim. Its leaves do not scatter everywhere and it yields up its fruit on a regular basis." His Companions suggest one desert tree after another, and each time the Prophet replies in the negative.

Then it occurs to `Abd Allah b. `Umar b. al-Khattāb that the tree in question might be the date palm. However, he is shy to speak. He is the youngest of the Companions in the Prophet's company on this occasion, and his father `Umar as well as Abū Bakr are also present. Then the Prophet says: "It is the date palm."

The Prophet sometimes repeats a statement three times to emphasise its importance. For instance, once when enumerating the major sins, he comes to the point where he says: "And beware of making false testimony; beware of bearing false witness." He began repeating it over and over again, until his Companions start to utter: "If he would only desist..." They are not saying this out of boredom, but out of anxiety and concern for the Prophet, because they can see how much it is affecting him.

Sometimes, the Prophet takes his Companions by surprise with a question in order to bring the discussion to a surprising conclusion. For instance, once he asks: "Who among you is fasting today?" This question takes them off guard, since he had not even hinted to them earlier that they should fast today. Had he done so, they would all be fasting.

They sit silently for a while. Then Abū Bakr speaks up: "I am fasting, O Messenger of Allah."

Then the Prophet asks: "Who visited a sick person today?" Again, they are all quiet until Abū Bakr again speaks up says that he has done so. Then he asks two further questions: "Who followed a funeral procession today?" and "Who fed a poor person?" Each question is met with silence until Abū Bakr speaks up admitting that he has done so.

Finally the Prophet says: "Anyone who carries out these four deeds in a single day will enter Paradise."

Sometimes, the Prophet uses drawings to illustrate his point. On one occasion, he draws a square on the ground. He then draws a straight line going through the middle of the square emerging out of it at the top end. Then he draws other smaller lines coming from the edges of the square pointing inwards towards the larger straight line. Then he asked his Companions: "Do you know what this means?"

They reply: "Allah and His Messenger know best."

He says: "The line going through the middle of the box represents the human being. The other lines aiming towards it are the trials of life that come at him from all directions. If a person manages to avoid one of those trials, he will run into one of the others. The surrounding square is the lifespan that encompasses a person. The extension of the line outside the box represent his hopes. The person remains busy with those hopes, but the term of life comes to an end before they are fulfilled."

This daily assembly is for imparting knowledge and giving moral lessons, but it is not about lecturing or preaching. It is always a discussion and never a one-way exchange. It is always thought-provoking.

The Prophet frequently beseeches Allah's forgiveness during this assembly. His Companions notice how he never tires of making penance and asking Allah to forgive him. He invokes the following prayer more than a hundred times before the assembly is over: "My Lord! Forgive me and pardon my sins. Indeed, You are the Relenting One, the Oft-Forgiving."

Some people come to the assembly bringing the first pickings of the date harvest. Dates are Madinah's chief crop and the staple of the people's diet. The harvesting of the year's first fruit is always

an occasion for joy, so they share this with the Prophet. He takes the dates in his hands and says: "O Allah! Bless us in our produce. Bless us in our city. Bless us in each measure we measure out. O Allah! Truly Abraham was your servant, friend, and prophet, and truly I am your servant and prophet. He prayed to you on behalf of Mecca, and now I pray to you on behalf of Madinah for the same that he prayed for; indeed, for double the blessing."

Thereafter, the Prophet calls the youngest member of his assembly to come to him and he gives that child the dates.

There is time enough during the assembly for light-hearted talk and funny anecdotes. The dignity and prestige of the Prophet's assembly does not prevent his Companions from joviality. The Prophet relates the following parable:

> A man in Paradise will ask his Lord to allow him to engage in farming. Allah will ask him: "Do you not have everything you desire?"
>
> The man will reply: "Certainly, my Lord. It is just that I love farming."
>
> He will begin planting seeds, and as soon as they are sown, the grow to their full height and are harvested. The crops will be like mountains. Allah will then say: "This is paltry for you, O son of Adam, since you are insatiable."

There is a Bedouin in the assembly, a visitor from the outlying deserts. After the Prophet finishes, the Bedouin says: "O Messenger of Allah! I swear by Allah that you will find that man to be either a Quraishi tribesman or a person from Madinah, because they are farming folk. As for us, we are not farmers." Upon hearing this, everyone in the assembly, including the Prophet, laughs with the Bedouin.

Meeting with people from outside Madinah is one of the purposes of this morning assembly. It is the custom of visitors and delegations to spend the night of their arrival outside the city limits and enter the city after sunrise, so that they can meet with the Prophet in the mosque during his assembly.

This is the case with the delegation from the tribe of Mudar. Upon their arrival in the mosque that morning, the Prophet sees how they are suffering from poverty and fatigue. His sorrow for them is clearly visible on his face. After the Zuhr prayer that day, the Prophet delivers a sermon about the virtues of giving in charity until his Companions donate large piles of food and clothing to the visitors.

On another morning, he receives a delegation from the `Abd Qays tribe. He greets them, saying: "I welcome your delegation, you who have never met with disgrace and who will never meet with regret."

It is likely that the famous occasion where the angel Gabriel comes to the Prophet in human form takes place during one of these morning assemblies. Gabriel appears as a man with jet black hair wearing extremely white clothes. He shows no signs of having been travelling, and nobody knows him. He comes up to the Prophet and asks him about Islam, faith, virtue, and the signs of the Last Day.

During one of these assemblies, Dimām b. Tha`labah approaches the Prophet asking him about the religious obligations a Muslim must observe. When Prophet Muhammad describes to him the duties of faith, prayer, fasting, charity, and the pilgrimage, Dimām makes the famous reply: "I swear by Him who sent you in truth, I will do no more and no less than what you have said."

Then he turns and departs, at which point the Prophet says: "If he is telling the truth, he will enter Paradise."

The morning assembly is a time for consultation on important community matters and current affairs. The Prophet consults with his Companions on almost everything, in accordance with the commandment in the Qur'an: "Consult with them in their affairs." [*Sūrah Āl `Imrān*: 159]

The Companions sometime take turns in attending the assembly. For instance, `Umar recalls:

> I lived in the upper reaches of Madinah, so I would take turns with one of my neighbours in attending the Prophet's meetings. One day he would go, and on the next day I

> would go. When it was my day to go, I would return and relate to him what happened on that day, including anything that was revealed to the Prophet, and he would do the same for me when it was his turn.

The Prophet sits among his Companions as an equal. There is nothing to set him apart from his fellows. A stranger who comes there will not know at first glance which of them he is, and they often have to ask if he is among them. Sometimes, they might notice the characteristic light in his countenance and extra gentleness of his expression. In the final year of the Prophet's life, the Companions will seek his permission to make for him a small clay bench so people will be able to readily identify him. He will permit them to do so for practical reasons, since that year will go down in history as the year of delegations, when representatives from all over Arabia come to Madinah to pledge their allegiance.

Prophet Muhammad divides his attention equally between his Companions from the time they assemble until the time they depart. Each of them leaves with the impression of enjoying his special favour and attention.

Sometimes, someone sends a gift of food to the Prophet, which he shares with everyone. On one occasion, someone sends a large bowl of stew to the mosque as a gift for the Prophet. They all eat from it, passing it repeatedly from one person to the next, and there is enough food that it takes them until nearly noon to finish it off. They are surprised at how much they are all able to eat from that single bowl. One man asks: "Is someone refilling the bowl?"

The Prophet replies: "No one here is refilling it. If it is being refilled at all, then it is being refilled from Heaven."

On another occasion, at a time when food is very scarce, a sheep is sent to his home as a gift. He instructs his family to prepare it and augment it with some bread that they have. When they do so, he has the food placed in a large bowl which needs four people to carry. After performing prayer in the mosque that morning, he has the bowl brought in. His Companions gather around it. Only after they grow in number does the Prophet also kneel down. A Bedouin visitor asks: "What kind of assembly is this?"

The Prophet replies: "Allah sent me as a generous servant, not as an arrogant tyrant. Everyone, you should eat from what is immediately in front of you, and leave what's still piled up in the middle, and you will be blessed in what you eat." After a while, he adds: "Take it and eat it, for I swear by Him in whose hand is Muhammad's soul, Persia and Rome will be opened up to you until food will be plentiful and people will forget to mention Allah's name over it."

The morning assembly might go on for a long time, or it might be brief, depending on the community's circumstances. In any case, by late morning the assembly is over and the Prophet stands up, but only after saying: "Glory be to You, O Allah, my Lord, and may You be praised. I bear witness that there is no God but You. I seek Your forgiveness and I repent to You my sins."

On the first occasion when the Prophet utters this supplication, his Companions ask him about it. He says to them: "With this, we atone for whatever sins were committed during the gathering." He also explains once to `Ā'ishah that: "For those who said something good, this supplication will be a seal upon what they said until the Day of Judgment. For those who said something bad, it will be an expiation for what they said."

Before he departs, he also invokes a prayer for his Companions: "O Allah! Grant us to fear You enough that it prevents us from disobeying You. Grant us the ability to be obedient to You so that we attain Paradise. Grant us the certainty of faith that makes it easy for us to bear the trials of life. O Allah! Let us enjoy our strength and our faculties of hearing and sight as long as You let us live, up to the very end. Give us vindication over those who oppress us and aid us against those who show us hostility. Do not make the world an affliction to us, and do not let it become our chief concern or the whole of our knowledge. Do not let anyone have power over us who will not show us mercy."

The Companions all get up and go their separate ways, some to their vocations and others to their homes to take a brief rest before noon. As for the Prophet, he goes home. On some days, he might use this time to visit the market, or honour someone's invitation, or carry out some task he needs to complete.

In the Marketplace

Today, he heads for the market. As is his habit, the Prophet walks with a robust, purposeful stride. There is nothing pretentious or ostentatious in his walk. Those who see him can tell that he is neither weak nor lazy.

When he walks with his Companions, they walk in front of him or beside him. They do not follow behind him. The Prophet is a modest, humble man. He does not set himself apart from his company. He does not like his Companions to behave towards him in a self-effacing manner. They walk together as equals.

He often uses a walking stick with a handle grip, which is fashioned from either acacia wood or a palm branch. This is the fashion of the Arabs of his day, probably because so many of them suffer from injuries that make using a walking stick necessary.

He never disdains the company of anyone, regardless of their station in life. Once, a young servant girl sees him in the market while she is running errands. She grabs him by the hand and leads him around with her, having him help her out with her tasks. He follows her around patiently through the streets of Madinah as she carries out her shopping. He did not excuse himself, staying at her service until she is ready to depart.

He greets with a smile everyone he passes on the road. Jarīr b. Abdullah recalls to us: "Allah's Messenger never once failed to smile at me whenever we met."

Jarīr is certain that he is singled out for this special treatment, but this is not the case. The Prophet's smile is warm, heartfelt, and disarming. To see it, you feel for sure the smile is just for you. The Prophet's smile indeed shows the love in his heart, but it is for everyone. `Abd Allah b. al-Hārithah observes: "I never met anyone more ready with a smile than Allah's Messenger."

The Prophet offers salutations to everyone, young and old, and often gives children an affectionate pat on the head. He comes to a neighbourhood populated mainly by the indigenous inhabitants of Madinah. The children rush out to meet him, running circles

around him as he walks. He salutes them with peace, scruffs their hair, and makes supplications to Allah on their behalf.

He arrives at a cluster of houses belonging to the Banū Najjār clan. The children again are there to greet him. The girls start singing a song for him, beating tambourines. The song goes: "*We are the girls of Banū al-Najjār. O Muhammad, how good a neighbour you are!*"

The Prophet responds: "Allah knows how much I love you all. O Allah, I beseech you to bless them all."

When the Prophet encounters someone, he is always the first to offer salutations and extend his hand. He always offers a supplication along with the handshake, and he is never the first to withdraw his hand. When another person is speaking to him, he never turns his face away.

He always stops on the road for people who want his attention. `Adī b. Hātim al-Tā'ī gives us the following account of the first time he met the Prophet. At the time, `Adī b. Hātim was still a non-Muslim:

> I was walking beside him when a woman called out to him accompanied by a small boy. She said: "Messenger of Allah! We need something from you." He went aside with the two of them for so long that I grew impatient and weary standing there.
>
> I said to myself: "I must admit that you are far cry from my religion and the religion of (the Christian king of Hīrah) Nu`mān b. al-Mundhir. Even if you were an angel, I wouldn't be seeing an angel standing there for such a long time with a child and a woman." Through my witnessing this, Allah filled my heart with love for the Prophet.

The Prophet is easygoing and relaxed as he walks. He passes by a young man who is trying to skin a sheep on the roadside and having a terrible time of it. The Prophet goes over to him and says: "Move over so I can show you. I see that you don't know how to skin a sheep." He puts his hand between the skin and flesh and

thrusts it forward, separating the skin up to the shoulder. He says: "See. This is the way you do it." Then he gets up and continues on his way.

Imagine how that young man must feel to have none other than the Prophet of Allah get down and help him out with his personal work. This is the way the Prophet builds bridges with the younger generation. He gets involved with them and with the things that matter to them.

On one occasion, the Prophet is at someone's house when Bilāl comes and summoned them to prayer. The Prophet goes out, and on the way to the mosque, he passes by a man on the roadside who had a pot simmering on a fire. The Prophet asks: "Is it good, what you have in the pot?"

The man replies: "By my mother and father, indeed it is."

The Prophet goes over and tastes a morsel from it. Then he licks his fingers as he continues on his way.

This is the easy manner in which the Prophet relates to the people around him. He has no qualms sampling an acquaintance's food, cheerfully savouring its taste as he continues on the road. He is not an arrogant or prideful leader. But imagine how happy that man with the pot must feel to have the Prophet ask to taste his food, and then for him to see how much the Prophet enjoys it.

It is amazing how deeply the Prophet is engaged in the people's daily lives.

When he goes up to someone's door, he never stands directly in front of it, but always keeps himself a little bit to the right or the left. He does this to respect people's privacy, because many of the houses in Madinah are small, and their entranceways are not partitioned off from the rest of the house. He calls out to the people inside: "Peace be upon you, and Allah's mercy and blessings!" If he does not hear an answer, he calls out the greeting two more times, then if no one **re**plies, he leaves.

Sa`d b Ubādah recalls:

> The Prophet once came to my home and called from outside: "Peace be upon you, and Allah's mercy and

blessings!" I returned his greeting from within the house, but the Prophet did not hear me. He called out again: "Peace be upon you, and Allah's mercy and blessings!" I returned his greeting, but he still did not hear me and saluted me a third time. Now, the Prophet would never persist in calling out a salutation more than three times. If he was not then bade to enter, he would depart, and at this point, he went on his way.

I rushed out to meet him and said: "Prophet of Allah! I swear by Him who sent you in truth, I heard each one of your greetings and returned them in kind. However, I wanted for you to continue beseeching Allah's peace and mercy on me!"

Visiting His Neighbours

Before the morning is out, he often pays a visit to a relative or one of his Companions. Today he goes to visit to his daughter Fātimah in hopes of seeing his little grandson al-Hasan. Abū Hurayrah recalls to us one such visit:

> The Prophet was out one morning and found me in the mosque. He took me by the hand and we went together, him leaning somewhat on my hand. We headed to the Qaynuqā` market, not speaking a word to each other.
>
> We strolled through the market, looking around, and then we left. We went to the outer courtyard of Fātimah's house, where he sat down. He called out for al-Hasan: "Where is the little one? Where is he? Call al-Hasan b. `Alī to me."
>
> No one answered. Fātimah was detaining him, so we assumed she was bathing and dressing him, and preparing for him a little perfumed necklace he used to wear. So the Prophet got up to leave and I followed him until we came to the mosque. He sat down and drew up his legs. Then he said: "Now where is the little one. Call him to me."
>
> Just as soon as he said that, al-Hasan bounded up to him, wearing his perfumed necklace. The Prophet made a sign with his hand and then held it out to al-Hasan. Then al-Hasan grabbed his hand and jumped into his lap. They hugged each other, and the Prophet kissed him and drew him close. Al-Hasan began running his fingers through the Prophet's beard. Then the Prophet drew al-Hasan's face close to his and said: "O Allah! Truly I love him, so love him too, and bestow your love on everyone else who loves him." He repeated this prayer three times.
>
> I can never forget the sight of the two of them together. Even years later, it is impossible for me to look at al-Hasan without my eyes filling with tears.

On another occasion, the Prophet visits Fātimah's house enquiring after her husband, `Alī b. Abī Tālib, who is also his nephew. She tells him: "We had a bit of an argument and he went out."

The Prophet calls on some people to enquire as to his whereabouts, and one of them tells him that `Alī is sleeping in the mosque. The Prophet goes off and finds him there, lying on his side. His cloak has fallen off his shoulder, and his side is covered in dirt. The Prophet begins gently wiping the dirt off of him, saying: "Get up, dirty one, get up."

The Prophet also likes to visit his old nurse, Umm Ayman, who took care of him when he was a small child. Their relationship is very close and familiar. One time, when he goes to see her, she serves him some refreshments and for some reason he declines to eat, possibly because he is fasting. She turns and shouts at him, scolding him about his behaviour. She insists that he must eat. She loves him so much, she cannot help herself. He is in every way like her very own son. The Prophet takes her scolding graciously and with good cheer.

The Prophet also regularly visits his Companions. He pays special attention to those who are poor, weak, or infirm. He accepts the invitations of people who invite him to their homes. When he accepts an invitation, he sometimes comes alone and sometimes with company.

For instance, once when he accepts the invitation of Anas b. Mālik's elderly mother Mulaykah to eat at her home, he goes by himself. He is received by Mulaykah, her son Anas, and an orphan who is in their care. He eats with them. Afterwards, he says: "Get ready and I will lead you in prayer." Anas gets up and readies a mat which has grown dark due to its lying out on the floor for so long. He freshens it with water, and the Prophet stands upon it. Anas and the orphan boy stand in a row behind him, and Mulaykah stands in a row on her own. The Prophet leads them all in two units of prayer then takes his leave.

Sometimes, the Prophet takes a member of his family with him when he accepts an invitation. For instance, once a Persian neighbour of his calls on him at home to invite him over for a meal. This man is known to have the best gravy in town with the most

delicious aroma. He has especially prepared the meal for the Prophet. The Prophet replies to the invitation: "Can (my wife) Ā'ishah come with me?" The man says no, so the Prophet informs him that he will not be able to make it.

A little later, the neighbour calls upon him a second time, beseeching him to come over and eat. The Prophet again asks if his wife can come along. When the man says no, the Prophet again declines the invitation. He comes back a third time to invite him to come saying that `Ā'ishah is also welcome. So he accepts the invitation and they go off together.

At other times, the Prophet takes some of his Companions with him. This is the case on the occasion when `Itbān b. Mālik invites the Prophet over to pray at his house. `Itbān says: "My eyes have grown weak, and I am the one who leads the prayers for the people in my locality. When heavy rains make the valley between my home and theirs flow with water, I cannot get to the community mosque to lead them in prayer. Therefore, I would like you, O Messenger of Allah, to visit me and pray at my house, to inaugurate it as a prayer area."

The Prophet agrees, and the next morning he comes to `Itbān's house along with Abū Bakr, `Umar, and some others. He asks `Itbān: "Where would you like me to pray?" `Itbān indicates a corner of his house and lays out a mat for him, which he cleans off with water. The Prophet goes over and offers two units of prayer. Afterwards, `Itbān insists that everyone stay for lunch., so they all sit down to eat together.

The Prophet is always very sociable with his hosts, showing everyone in the household special attention, even the small children. Mahmūd b. Rabī' recalls to us that when he was five, the Prophet visited his house, and played with him at the household well by splashing water at him with his fingers.

Anas recalls another such occasion:

> The Prophet had the best of manners. He would mix with us and mingle freely. My little brother was three years old. His name was Abū `Umayr. Whenever the Prophet came to visit us, he would joke with him and make him laugh. Once,

> when he was visiting, he noticed that my little brother was sad. He turned to his mother and asked: "Umm Sulaym, why is it I see your son so sad and gloomy?"
>
> She said: "His bird that he used to play with, Nughayr, has died."
>
> The Prophet turned to the boy and began stroking his head, saying: "O Abū `Umayr, what has Nughayr done? What has Nughayr done?"

The Prophet wins the hearts of the children and parents alike in the way he makes the children laugh, and in the way he takes their concerns as seriously as he does those of adults.

Whenever he eats at someone's house, he always offers supplications for his hosts. For instance, when Sa`d b. `Ubādah serves him bread and oil at his home, the Prophet eats with him and then concludes with the following prayer: "May fasting people conclude their fasts with your food, may righteous people partake of it, and may the angels beseech Allah's blessings for you."

On another occasion, the Prophet visits Busr b. Abī Busr. When he approaches his home, Busr and his wife come out to greet him and welcome him inside. They offer him a cushion to sit on. Then Busr's wife brings him a large bowl of thick porridge made of wheat flour mixed with water and salt. They all eat from it together, and there is still some to spare when they are done. Then the Prophet says: "O Allah! Grant them Your forgiveness and mercy, bless them, and give them abundance in their livelihood."

His visits are not only to enjoy good company and cultivate love between the members of the community. His conduct – how he interacts with his hosts and other guests, young and old – is an education for them. Sometimes his lessons are more explicit. `Abd Allah b. `Āmir recalls the following:

> Allah's Messenger visited us at our home when I was a small boy. I wanted to go out and play, but my mother called me back saying: "`Abd Allah, come here and I will give you something."

> Allah's Messenger turned to her and asked: "What did you intend to give him?" She answered that she was going to give him dates. The Prophet said: "If you do not give them to him, it will be written into your reckoning that you have told a lie."

Consider this important lesson in child rearing. It is wrong for parents to coax children into doing things by making false promises, though many parents do this unthinkingly. It is important to instil in our children the value of honesty.

On another occasion, the Prophet is at `Itbān b. Mālik's house among a large number of guests. Someone says: "What's up with Mālik b. al-Dukhsham? I don't see him."

Someone else says: "That man's a hypocrite. He has no love for Allah and His Messenger."

Upon hearing this, the Prophet speaks up: "Do not say that! Can't you see that he has declared 'There is no God but Allah' seeking by doing so Allah's pleasure?"

The man who made the accusation replies: "Allah and His Messenger know best, but we can see that all of his affection and conversation is with the hypocrites."

The Prophet responds: "Allah has prohibited the Fire from those who declare 'There is no God but Allah' seeking His pleasure when they do so."

Look at this lesson in how we should protect people's honour and reputation. Look at how the Prophet mentions something positive about the man as soon as someone speaks ill of him. Indeed, he brings their attention to the most positive quality of all, faith in Allah. Think of how much backbiting and gossip would be avoided among Muslims if we refuse to speak badly of anyone who declares their faith in Allah.

The Prophet also makes it a point to visit and comfort those who are sick.

For instance, upon hearing that Sa`d b. `Ubādah is complaining of an illness, he goes to visit him at home, accompanied by three of his Companions. When they arrive at Sa`d's home, they find him

unconscious with his family gathered around him. The Prophet asks: "Is it over?" They say it is not. The Prophet begins to cry, and upon seeing this, everyone is moved to tears. He then says: "Listen to me! Allah does not punish anyone for the tears that are shed, nor for the grief in their hearts. However, He punishes on account of this" – and he points to his tongue – "or on account of it He gives mercy."

This is how easily the Prophet is moved by compassion and sympathy. He weeps just because one of his Companions had fallen unconscious. How Sa`d must feel when he comes to and learns that the Prophet was moved to tears by his unconscious state. Consider how it makes Sa`d's family feel that the Prophet shares with them their grief and is truly affected by it as if their sorrows are his very own.

Indeed, Allah declares about Muhammad in the Qur'ān: "He is full of kindness and mercy for the believers." [*Sūrah al-Tawbah*: 128]

Jābir b. `Abd Allah recalls to us the time that the Prophet visited him when he was ill:

> I fell sick, and Allah's Messenger came to visit me, with Abū Bakr walking alongside him. I was at my family homestead – the clan of Banū Salamah – and by the time the two of them arrived, I had fallen unconscious, or was at least delirious and unable to comprehend anything.
>
> Allah's Messenger performed ablutions and then sprinkled water from his hand onto me. This made me come to, so Allah's Messenger was the first thing I saw. I said: "Messenger of Allah, what should I do with my estate, since I have only distant relatives, no parents or children to leave anything to?"
>
> He did not reply to my question. Afterwards, the verse of inheritance was revealed in the Qur'an.

We should know that Jābir only asks that question fearing he is going to die. However, he will have a long life ahead of him. He will outlive the Prophet by seventy years, but this incident from his early

life will stay with him as a vivid memory, especially the moment when he opened his eyes and beheld the Prophet's face.

Nothing inspires love in the heart like showing you care when others are in distress. This is how our Prophet lives every day of his life with his Companions. He does not neglect them for even an hour in their time of sorrow, nor does he forget to share in their every joy, and he is dearer to their hearts than anything else in the world.

Relaxing in the City Gardens

As he often does during his late morning visitations, the Prophet takes a rest in one of the city's many gardens, enjoying the shade of palm trees and a drink of fresh water. While relaxing in these gardens, the Prophet spends time with his closest friends. The gardens are owned by various townspeople, but they are open to the public.

Today, he chooses the Bayruha Garden, which belongs to Abū Talhah al-Ansarī. This is the closest garden to the main mosque, located near its north wall. (In our time, the garden is gone. Its location is inside the mosque itself, since its land was appropriated for one of the earliest mosque expansion projects.)

Abū Hurayrah relates to us an account of one of the Prophet's visits to another garden:

> We were reclining together with Allah's Messenger. Abū Bakr, and `Umar were with us. All of a sudden, he stood up and left. When he was late returning, we began to get worried that he was alone and might have met with a spot of trouble. I was the first to get worried and set out in search of him until I came to a walled garden belonging to the clan of Banū al-Najjār. I went around it looking for an entrance, but failed to find one. Then I noticed a stream of water flowing into the garden from an outside well. I wriggled like a fox through the opening into the garden, and found Allah's Messenger there. He said, "It's Abu Hurairah!"
>
> I said "Yes."
>
> He then gave me his sandals and said: "O Abu Hurairah! Take these sandals of mine, and whoever you meet outside this garden testifying that there is no God but Allah, being assured of it in his heart, give him the glad tidings that he will be admitted into Paradise."

When he visits the Qubā' District, he often goes to the Well of Arīs which is located in a garden near the western wall of the Qubā' Mosque. This well is the place where, many years later during the reign of `Uthmān b. `Affān, the Prophet's signet ring will be lost. The ring will never be recovered, but the well will be preserved for many generations to come. Abū Mūsā al-Ash`ārī relates to us the following incident that took place at this garden:

> The Prophet was at the Well of Arīs. I waited for him at the garden gate while the Prophet refreshed himself and made ablutions for prayer. Then I went to him. I found him sitting on the wall of the well with his shins exposed and his legs dangling inside. I greeted him with peace and then went back outside, saying to myself: "I am going to be the Prophet's doorman today, though he did not ask me to do this for him."
>
> Soon thereafter, Abū Bakr came to the garden gate and asked to see the Prophet. When I went to the Prophet, he told me: "Admit him, and give him glad tidings that he will be granted Paradise (in the Hereafter)." When I said this to Abū Bakr, he praised Allah and went in. He sat on the Prophet's right side.
>
> Then `Umar came along seeking to be admitted. The Prophet told me the same thing: "Admit him, and give him glad tidings that he will be granted Paradise." When I said this to `Umar, he praised Allah and went in. He sat on the Prophet's left side.
>
> Then came `Uthman asking to see the Prophet. This time, the Prophet told me: "Admit him, and give him glad tidings that he will be granted Paradise on account of a great public strife he will have to endure."
>
> I went to `Uthmān and told him this, and he said: "Allah is the one whose help we seek. O Allah, I beseech you to bless me with patience." He then entered the garden, and seeing that the places on either side of the Prophet were already taken, he went around and sat on the other side of the well, facing him.

The Prophet enjoys relaxing in Madinah's gardens where he finds relief from the heat of the day, a chance to rejuvenate his energies, and some time for good company. The Companions are always happy to find the Prophet enjoying the amenities of their gardens, and consider it a blessing to be able to make such comforts available to him.

Late Morning

As the morning Sun climbs high into the sky, the Prophet heads to the home of one of his wives, particularly the wife whose turn it is to spend the day with him. He enters the house with the greeting of peace, brushes his teeth, and then offers the four-unit late morning Duhā prayer. It is an optional prayer, but one that he offers nearly every day. Sometimes he offers six or eight units of prayer instead of the usual four.

He looks to see if there is food ready. If there is, he might eat a little. This is especially true if he had not eaten anything earlier in the morning. Sometimes, he is fasting, but if there is food at his wife's home at this time of day, he might choose to break his fast and share in it, especially if it is a gift.

For instance, on one occasion at `Ā'ishah's house, she says to him: "We've been given some food as a gift– someone visited us – and I put some aside for you."

He asks: "What is it?"

She tells him it is *haysh*, a dish made from dates and cottage cheese. He asks her to bring it to him and eats it. Then he says: "I started off this day fasting."

Once, at this time of day, he speaks about a well-known and meritorious way to engage in the remembrance of Allah. It is on a day when he is staying at the house of his wife Juwayriyyah. He was already at her house much earlier in the morning and found her seated on her prayer rug engaged in Allah's remembrance. When he returns in the late morning, he finds her in exactly the same spot. He asks her: "Have you been like this since I left you?"

She replies: "Yes."

He says: "I have since then uttered four phrases, three times each, that if they were weighed against all you have said today, it would weigh equally: 'Glory and praise be to Allah as often as the number of His creations, to the extent that He pleases, to the weight of His throne, and to the amount of ink it would take to write out His words'."

This is the hour of day that the Prophet sets aside as family time at home. Sometimes, however, this hour is interrupted by believing women who wish to ask about matters of religion that they are uncomfortable asking about in public. They can ask these matters of the Prophet in the company of one of his wives, since the Prophet's wives are the Mothers of the Believers. Indeed, the Prophet's wives memorise the answers that the he gives on these occasions, and in this way they become experts in his teachings concerning matters specific to women.

On one occasion, a Madinite woman comes to him at `Ā'ishah's house asking about how to take a ritual bath at the end of the menstrual period. He says: "A woman should take water perfumed with lote-tree leaves to clean herself, and be thorough in doing so. Then she should pour water over her head and wash her hair well, using her hands to get to the roots of her hair. Then she should pour water over her body. Then she should take some perfumed cotton and clean herself with it."

The woman asks: "How is she supposed to clean herself with it?"

He replies shyly: "Glory be to Allah. She should clean herself with it." He feels too shy to speak further and looks away.

`Ā'ishah, noticing what the situation requires, takes the woman aside and explains: "Use it to remove from that area of the body any remaining signs of blood."

On another morning when the Prophet is at the home of his wife Umm Salamah, he is visited by Umm Sulaym. She says: "Messenger of Allah, if a woman has a dream that her husband is having sex with her, must she bathe when she wakes up?"

Umm Salamah is taken aback by her forwardness and says: "What shame. Do you calumnise women like this in front of Allah's Messenger?"

Umm Sualym replies: "Allah is not ashamed of the truth. It is better that we ask about what we do not understand than to continue in ignorance about it."

The Prophet then says to Umm Salamah in Umm Sulaym's defence: "Indeed, *you* should be ashamed. The best people are those who ask about what concerns them." He then turns to Umm

Sulaym and says: "Yes, Umm Sulaym, you should take a bath if you see a discharge."

Umm Salamah then asks: "Do women have a sexual discharge as well?"

The Prophet says: "Indeed, how else does the child bear a resemblance to the mother? Women are the full sisters of men."

The women of Madinah are quite bold in asking questions and speaking their minds. This earns them `Ā'ishah's praise: "The women of Madinah are the best of women. They never let bashfulness prevent them from learning about their religion."

This time of the morning is also the time that the Prophet's closest Companions visit him at home if they are facing some difficulty they want to discuss with him.

For instance, on one occasion the Prophet is resting in bed wearing a nondescript housecoat belonging to `Ā'īshah that does not cover his lower legs. Abū Bakr comes visiting at this time and seeks permission to enter. The Prophet bids him come into the house while he is in this state of dress. Abū Bakr then speaks to him about his problem and departs.

After he leaves, `Umar pays a visit and the Prophet receives him in the same way. After he leaves, `Uthmān comes along and seeks permission to speak with him. In this case, however, the Prophet first sits up and arranges his housecoat so that it covers his legs and then bids him enter. `Uthmān then speaks to him about his problem and departs.

`Ā'ishah notices the difference in the way he received her father and `Umar, and the way he received `Uthmān. She asks him: "When Abū Bakr came, you did not arrange your clothes and compose yourself. Nor did you do so with `Umar. But when `Uthmān came, you sat up and arranged your clothes. Why is that?"

He replies: "Should I not feel shy before a man the angels are shy of? `Uthmān is a very shy man. I was concerned that if I received him in the state I was in, he would have left without speaking to me about his problem."

Usually, the Prophet is left alone at home at this time of day. `Ā'ishah tells us how he is at this time:

> He was the gentlest and most generous of people when he was home alone with his family. He was a man like any of your men, but he was ready with a smile and easy with his laughter. He was a normal man, but one who helped his family out with the housework. He would mend his own sandals and stitch his own clothes and milk his sheep. He took care of his own needs and worked in the house like any one of you would work.

The Prophet's life is very family-oriented. His homes are modest one-room houses. They do not demand the kind of upkeep that requires his helping out with the housework. Nevertheless, he is conscientious in doing so. He wants to share in their daily activities to be an equal partner in the household and an integral part of their lives. The Prophet prioritises married life. This is an aspect of the Message he comes with. He is not only the best of men in public, he is also the best of men when it comes to his family.

His home life is full of love, affection, and mercy. His attitude at home is relaxed and familiar. He is easygoing and playful. On one occasion, Sawdah comes to visit `Ā'ishah at her home, which is adjacent to hers. The Prophet sits down between the two of them with one of his legs extended into the entrance of Sawdah's house. `Ā'ishah had made wheat stew and tells Sawdah to have some. Sawdah refuses, saying: "I don't like that food and will not eat it."

`Ā'ishah says: "You will eat it, or I will smear it on your face." She still refuses, so `Ā'ishah takes a bit of the food in her hand and smears it on her face.

The Prophet laughs and moves his foot out of the entrance to Sawdah's house to give Sawdah more room to manoeuvre and defend herself. He says: "Smear it on her face too." She takes some out of the bowl, reached over and smears it on `Ā'ishah's face. Then all three of them break into laughter that can be heard from within the mosque. Then they hear `Umar from within the mosque calling out to his son `Abd Allah.

"Quick," the Prophet says: "Clean your faces. I think `Umar is coming."

Right then, `Umar comes to the door, just like the Prophet expected. `Umar calls out: "Peace be upon you. Can I come in?"

The Prophet replies: "Come in. Come in."

This playfulness is normal at the Prophet's home. It is part of his practical example of how a Muslim's life should be. He teaches his Companions: "Religion has room for recreation."

A short time before the Zuhr prayer, the Prophet takes a siesta. He always takes this nap at one of his wives' homes, except for the occasions he goes to visit his relative Umm Sulaym. On those occasions, he might take his siesta at her house. He sometimes takes his nap there even when he finds she is not at home, and she discovers him sleeping upon her return.

Going to Qubā'

On Saturday mornings, the Prophet goes to Qubā', a satellite town of Madinah inhabited by the clan of Banū `Awf b.al-Ḥārith. When he arrives in Qubā', he offers the late morning prayer. The town's inhabitants are there to meet him at the mosque and he greets them warmly.

He then goes to the home of a close relative of his who lives there. She is Umm Sulaym's sister, Umm Harām bint Milhān, the wife of the illustrious Companion `Ubādah b. al-Sāmit. This is where he takes his siesta on Saturdays. She has a meal prepared for him, and while he eats, she grooms his hair. Then he takes his rest.

He wakes up laughing from a dream. Umm Harām asks him what made him laugh. He replies: "People from my community were shown to me as part of a naval expedition sailing for Allah's sake in the middle of the sea as if they were kings sitting on thrones."

Umm Harām says: "O Messenger of Allah, beseech Allah to make me one of them." He grants her request and supplicates. Then he rests his head and goes back to sleep.

He wakes up laughing again. She asks: "What made you laugh this time?" He tells her he has had the same dream. She asks: "O Messenger of Allah, beseech Allah to make me one of them."

He says: "You will be at the forefront of them."

During the reign of the Caliph Mu`āwiyah b. Abī Sufyān, she will travel by sea during an expedition in the Mediterranean. As she disembarks on land, her riding animal will throw her and she will die the death of a martyr.

Consider the tidings of martyrdom she receives from Allah's Messenger on this Saturday morning, many years before her death. Consider where they are: an obscure corner of the Arabian Peninsula, a region of scarcity and limited resources. This is where he foretells to her that his nation will become a naval power on the Mediterranean Sea, and they will be so mighty on the waves that they will have the demeanour of kings mounted on thrones. The

Arabs of the Prophet's day are strangers to the sea, as far as any people could be from possessing naval prowess.

It is hard to decide which is more startling, the Prophet foretelling something that seems so far-fetched and implausible, or Umm Harām's easy acceptance of it. She does not express any incredulity. She does not ask him how such a fantastic thing could ever come to pass. She does not even ask him how far in the distant future it will take place. Instead she asks him: "Beseech Allah to make me one of them."

Noontime

When the Sun begins to decline from its zenith, Bilāl makes the call for the noon prayer, Zuhr. It is not Saturday, so the Prophet is at one of his homes adjacent to the mosque in Madinah. He wakes up from his siesta and repeats after Bilāl everything that he says. Then he performs his ablutions and makes four units of voluntary prayer at his home. He says about this time of day: "This is an hour when the gates of heaven are opened, and I love to have good deeds ascending at this time to my credit."

He waits at his home for the prayer. His children or grandchildren might be with him at this time, like his grandsons al-Hasan an al-Husayn, his granddaughter Umāmah or his daughter Fatimah. He plays with the children until Bilāl calls to him to come out and lead the prayer.

Then he kisses his wife, comes out of his house and enters to mosque, carrying one of his grandchildren in his arms. The Companions stand up when they see him and line up for prayer.

The Prophet stands ahead of the congregation and puts his grandson down beside him. He commences the prayer and the congregation follows him. He prostrates for a very long time. Since the congregation is in prostration, they do not know what is going on. Shidād b. al-Hād glances up to see the Prophet's grandson climbing on his back while he is in prostration.

When the prayer is over, someone asks him: "You made a very long prostration during the prayer. We were suspecting that something had happened or that maybe you were receiving revelation."

He says: "It was nothing like that. It was just that my child here was climbing on my back and I did not want to disrupt him until he was finished."

Sometimes, he prays holding his granddaughter Umamah in his arms. When he bows, he puts her down. When he stands, he picks her up again.

It is the Prophet's habit to offer the Zuhr prayer in the early part of its timeframe. He recites around thirty verses of the Qur'an

in each of the first two units of prayer, though he makes the first unit longer than the second. He makes the final two units half as long as that.

Sometimes he prolongs the noon prayer. On those occasions, a person might go to the outskirts of town to complete a chore at the time the Prophet starts the prayer, come back home and perform ablutions, and then get to the mosque and join the prayer while the Prophet is still offering the first unit.

The Prophet recites quietly in the Zuhr prayer, but the people can see his beard moving with the words of the Qur'an, and sometimes they can hear a verse or two. When he completes the prayer, he turns to face his Companions. He talks to them about community affairs and recent developments. This is a good time to do so, since everyone is gathered together, and they are fresh from their siestas. Some of the Prophet's most well-known sermon's and addresses take place at this time. For instance, there is the time when the delegation from Midar comes to Madinah and the Prophet is moved by their state of hunger and destitution. He stands on the pulpit, praises Allah and says:

> Allah tells us in His Book: "O you who believe! Fear your Lord who created you from a single soul and created from it its mate and from the two of them scattered forth many men and women. And fear Allah whom You beseech and by whom you invoke the rights of kinship. Indeed, Allah is ever-watchful over you."
>
> And: "O you who believe! Fear Allah, and let every soul look to what it sends forth for the morrow. And fear Allah, for indeed Allah is well acquainted with what you do."
>
> A man should give what he can of his gold and silver coin, of his clothing, and of double-handfuls of wheat, and double-handfuls of dates... or if only half a date is possible, then that.

The Prophet continues to exhort the people to give in charity until the needs of the visitors are more than met.

Another well-known sermon is the one he gives on the occasion his Zakāh collector, Ibn al-Lutbiyyah, returns to him and says: "Messenger of Allah, this is your revenue, and this is a gift that was given to me." After Zuhr that day, the Prophet addresses the people. He begins by praising Allah, then says:

> I appoint a man to a position to carry out work that Allah has enjoined upon me, and then he comes to me and says: "This is your revenue, and this is a gift that was given to me." It would have been better if he had sat idle at his parents' home rather than receiving such a gift. I swear by Him in whose hand is Muhammad's soul, if any of you takes something without having a right to it, you will meet Allah on the Day of Judgement carrying it, though it be a groaning camel, a lowing cow, or a bleating sheep.

Then he raises his arms to the heavens and thrice calls out: "O Allah! Have I conveyed the message?"

On one occasion after leading the Zuhr prayer, he ascends the pulpit and speaks about the Last Day and the ominous events that will lead up to it. Then he says: "If anyone wants to ask me anything, then ask it now, for I swear by Allah, if anyone asks me about something while I am standing here, I will tell them the answer." People begin weeping, and the Prophet keeps repeating: "Ask me."

Then `Abd Allah b. Hudhāfah al-Sahmī stands up and asks: "Messenger of Allah, who is my father?" This question is significant to him, because there are rumours that he was born of an illicit relationship.

The Prophet tells him: "Hudhāfah is your father." The he continues to repeat "Ask me. Ask me."

`Umar, moved by sympathy, speaks up and says: "We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as the Messenger." The Prophet then remains silent until `Umar repeats what he said.

Finally, the Prophet speaks: "What you dread is near at hand. I swear by Him in whose hand is Muhammad's soul, I was shown Heaven and Hell in the middle of this wall as I was praying. I have never seen in a single day so much of what is good and so much of what is evil. If you knew what I know, you would laugh little and weep much."

After the Zuhr prayer on the day the sentence is carried out upon Mā`iz, the Prophet ascends the pulpit, praises Allah, and says: "Is it that every time we go forth in the path of Allah, a man from among us lingers behind to moan like a rutting billy goat and gives a small quantity of milk? I swear by Allah, if such a man is summoned before me for committing such a deed, I am obliged to carry out the punishment upon him." He neither prays for the man's forgiveness nor curses him.

These noontime sermons are impromptu, given in response to new developments and concerns that must be addressed promptly and cannot be postponed until Friday.

Afterwards, the Prophet returns home and offers two units of Sunnah prayer associated with the Zuhr prayer. Then he goes out again to be with his Companions. Sometimes he sits with them until the time of the `Asr prayer, especially if visitors from outside Madinah are present, like the delegation from `Abd Qays.

On other days, he goes out to attend to the community's needs and resolve their problems. For example, news reaches him one day that the people of Qubā' have fallen into strife. The people there are fighting among themselves, even to the point of hurling stones at each other. The Prophet offers the Zuhr prayer in Madinah, then turns to his Companions and says: "Let us go together and make peace between them." He then turns to Bilāl and says: "If I am not back in time for `Asr, then tell Abū Bakr to lead the people in prayer."

Bilāl makes the call for the `Asr prayer when its time comes in. The Prophet has not yet returned, so Bilāl approaches Abū Bakr and says: "Allah's Messenger has been delayed and it is now time for prayer. Will you lead the people in prayer?"

Abū Bakr replies: "Yes, if that is what you want." Bilāl then makes the second call to convene the prayer and Abū Bakr begins

leading the people. While the congregation is standing in prayer, the Prophet returns and walks among the ranks of worshippers until he arrives at a place where he can stand in the row. When the people see him, they begin clapping their hands to notify Abū Bakr that the Prophet has returned. Abū Bakr does not notice. The people begin clapping more audibly until Abū Bakr looks and sees the Prophet.

Abū Bakr begins moving backward to join the congregation and make way for the Prophet to take the lead. However, the Prophet motions for him to stay where he is. Abū Bakr then raises his hands to the heavens and praises Allah for this honour, but he still moves back until he joins the ranks of worshippers. The Prophet then moves forward and leads the people for the remainder of the prayer.

Afterwards, he turns to the congregation and says: "O people, why do you begin clapping to draw the imam's attention to some problem with the prayer? Clapping is for women. If you want to draw the imam's attention to something during the prayer, say 'Glory be to Allah', for anyone who hears this will definitely take heed. O Abū Bakr, what prevented you from leading the people in prayer when I indicated to you to continue?"

Abū Bakr answers: "It is improper for the son of Abū Quhāfah to lead prayer while Allah's Messenger is present in the congregation."

Another example of the Prophet's attending to the community's needs is the occasion when Sad b. al-Rabī` dies and the Prophet has to go to his family to divide the estate. The Prophet departs in the late morning on that day to go to a neighbourhood in the northern part of town where the daughters of the deceased live. They are the first women in Islam to inherit wealth from their father. The family has prepared a lunch of meat and bread for him, and he eats along with the people of the area. Then he performs ablutions and leads the people in the Zuhr prayer. Then he continues with dividing the estate among the daughters until close to the time of `Asr. They then partake of the leftovers from lunch, after which he leads them in prayer. No one has to refresh their ablutions from the time of Zuhr.

Late Afternoon

When the call for the late afternoon prayer, `Asr, is given, the Prophet waits for the people to gather at the mosque. He encourages them to offer four units of voluntary prayer beforehand, saying: "May Allah have mercy on those who observe four units before the `Asr prayer."

Once everyone has gathered at the mosque, he enters. He leads the prayer in the early part of its timeframe while the Sun is still reasonably high in the sky. Anas tells us: "No one was more punctual than Allah's Messenger in offering the `Asr prayer."

The Prophet stands in recitation about half as long as he does for the Zuhr prayer.

Afterwards, he turns to his Companions. He sometimes likes to speak to them at this time. Today, he says: "I do not know whether or not I should speak to you about something or remain silent."

They say: "O Messenger of Allah, if it is something good, then please speak to us about it. If it is otherwise, then Allah and His Messenger know best.

So he says: "Whenever a Muslim purifies himself and does so thoroughly as prescribed, then offers these five daily prayers, those prayers will be an atonement for the sins that occur between them."

This is similar to what he says on another occasion at this time: "If any of you performs ablutions carefully and then says: 'I bear witness that there is no God but Allah and Muhammad is his servant and messenger', then the eight gates of Heaven will be open to him and he can enter through any one he likes. If any Muslim performs ablutions in an excellent manner and then offers two units of prayer with a fully devoted heart and countenance, then Paradise has become his due."

At this time of day, he speaks briefly, unlike the long speeches he gives after the Zuhr prayer. The people are tired and they need to complete their day's work and prepare dinner.

After prayer, the Prophet returns home to his family. He spends some time with each of his households and shows them

affection, but does not engage in any intimacy until he arrives at the home of the wife whose turn it is for him to spend the night. Sometimes, his entire family gathers at that house, especially on winter days when the afternoon is too short for him to visit each of his households in turn.

For instance, on one occasion they are all gathered at `Ā'ishah's house. When the Prophet arrives, he inadvertently reaches out his hand to Zaynab bint Jahsh first. `Ā'ishah exclaims: "That's Zaynab's hand!" The Prophet withdraws his hand, but the two women have already begun arguing and raising their voices.

The two women are still at it after sunset when the Maghrib prayer is commenced at the mosque, and Abū Bakr comes by, hearing their loud voices. He calls out: "Come, Messenger of Allah, and pray. May the mouths of the both of them be smitten with dust!"

The Prophet leaves the house. `Ā'ishah says: "Now the Prophet is making up his prayer and my father Abū Bakr is going to deal with me." Sure enough, while the Prophet is at the mosque praying, Abū Bakr comes and says: "Is this how you behave?" He scolds her with harsh words.

The Prophet always offers two units of voluntary prayer at home when he comes back from leading the `Asr prayer at the mosque. He does this in spite of the fact that he has prohibited his followers from offering voluntary prayers at this time. He started doing so back on the day when the delegation from the tribe of `Abd Qays came to declare their acceptance of Islam. His attending to them prevented him from offering the two units of voluntary prayer he always offered after Zuhr, so he made those two units up after `Asr. It is the Prophet's personal practice that once he offers a prayer, he makes it a habit. Therefore, he persisted thereafter in offering two units of prayer after returning home from `Asr. `Ā'ishah assures us: "I swear by Him who took up his soul, he never left off observing two units after `Asr until the day he returned to Allah."

The late afternoon is informal time that he spends socialising at home and engaging in familiar and affectionate talk with his wives. On some occasions, his wives take this opportunity to ask him

about matters of religion that they need clarification about. He does not mind. He always answers their questions with consideration.

For instance, on one occasion when he is at `Ā'ishah's home, she asks him: "Did you ever face a day more severe and intense than the Battle of Uhud?"

He replies:

> Yes. I was subjected to worse things by your countrymen. The very worst I suffered from them was on the day of `Aqabah when I went to Tā'if to present Islam to Ibn `Abd Yālīl b. `Abd Kulāl. He did not respond to me as I had hoped, and I had to flee from Tā'if in pain and distress. I did not recover until I arrived at Qarn al-Tha`ālib. There, I raised my head and saw a cloud which had cast its shadow over me. I saw in it the angel Gabriel who called to me and said: "Indeed, Allah, the Exalted, heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains so you can command him to do to them what you wish."
>
> Then the angel of the mountains called to me, greeted me and said: "O Muhammad, Allah listened to what your people said to you. I am the angel of the mountains, and my Lord has sent me to you so that you may give me your command. If you wish, I will bring together the two mountains that stand opposite each other at the extremities of Mecca to crush them in between."
>
> But I said, "No. I hope that Allah will raise from among their descendants people who will worship Allah alone, and not ascribe to Him any partners in worship."

We can see in `Ā'ishah's question the deep concern she has for her husband's feelings. This is why she asks him about the worst and severest day of his life. We can also see in the Prophet's account of that day the great favour that Allah has shown him. This is because the Prophet will live to see the day that the people of Tā'if embrace Islam, just as he had hoped.

On another occasion when the Prophet is spending the day at `Ā'ishah's house, he tells her: "Whoever is called to account on the Day of Judgement will be punished."

Whenever `Ā'ishah hears something she does not understand, she asks about it straightaway. She says: "But doesn't Allah say: 'He will then be called to account with an easy reckoning.'?"

The Prophet replies: "That is not the account itself. That is merely the presentation of deeds. Whoever has his account of deeds questioned on the Day of Judgement will be punished."

Once, when the Prophet is spending the day at Hafsah's house, he says to her: "I hope that, by Allah's grace, none of the veterans of Badr and Hudaybiyah will enter the Hellfire."

Hafsah replies: "But that can't be. Doesn't Allah say: 'And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.'?"

The Prophet responds: "But Allah says immediately thereafter: 'And We will save from it those who were God-fearing, and We will leave the unjust therein on their knees'."

These are examples of the kinds of discussions the Prophet has with his wives. They are intellectually alert and think carefully about religious matters. The Prophet considers discussions and intellectual activity as a means to develop conviction and certainty of faith.

Occasionally, after the `Asr prayer, some of his Companions will ask him to attend to something with them. He complies with such requests. Once, a man from the clan of Banū Salamah says to him: "We wish to slaughter a food camel that we have, and we would like you to be present." This is a big occasion for the man, since meat is scarce in the Prophet's day and age. The Prophet accepts his request and goes with him, taking along some of his Companions. They go to where the man is keeping the camel and it is slaughtered and sectioned. Then some of the meat is cooked so they can eat together before sunset.

This shows the Prophet's graciousness. It is a hot summer day and the clan of Banū Salamah lives on the outskirts of Madinah to the north, at the farthest location from the mosque. There is no reason to doubt that he goes all the way walking, simply to make their happy occasion more joyful by his presence. They will

henceforth not talk to their neighbours about how they slaughtered a camel and had a feast, but instead how they had the Prophet as their guest who slaughtered the camel for them and shared in their meal. The people of Banū Salamah will indeed talk about it for a long time.

The Prophet always hastens to share in the people's happiness and make their occasions even happier. He is deeply loved by his Companions.

After Sunset

When the call is made for the sunset prayer, Maghrib, the Prophet tarries but little before heading for the mosque. He enters to find some of his Companions already engaged in voluntary prayer. This is something he encourages, saying: "Offer two units of prayer before Maghrib. Offer two units of prayer before Maghrib." Though he repeats it twice, he makes sure to add: "This is optional." These two extra units of prayer are offered very quickly, since the time between the call for Maghrib and the commencement of prayer is very short.

When the Prophet arrives, congregational prayer commences. He always leads Maghrib at the earliest part of its time. There is still a good amount of light in the sky when the prayer is over. It is bright enough that a marksman would still be able to engage in target practice and make the bull's-eye.

The Prophet rarely prolongs this prayer. He reads brief passages from the Qur'an. On one occasion, he reads the long chapter *al-A`rāf*, and on another he reads *al-Tūr*, but such occasions are rare. (The very last prayer he will ever lead his Companions in will be the Maghrib prayer. On that occasion, he will read *al-Mursalāt*.)

He does not sit and speak after Maghrib like he does after the other prayers. He knows that people want to get home and have dinner. He returns home and offers two further units of prayer, which are the Sunnah prayers for Maghrib. Then he eats. This is the usual time for dinner. Sometimes, if he is fasting, he takes this meal before Maghrib. This is why he says: "If dinner is served, then start with it before praying Maghrib. Do not be too hasty in eating dinner."

He encourages his Companions to invite the poor to share dinner with them. He likes to say: "Whoever has enough food for two people should bring a third. Whoever has enough food for four people should bring a fifth."

Sometimes, when the Prophet has a good amount of food at his home, he might invite ten people to eat with him. At other

times, he has nothing at home but dates and water. Then there are times when days go by and there is nothing at all for him to eat.

There is one evening when a man approaches him exhausted and emaciated, with signs of starvation written into the lines of his face. He says: "O Messenger of Allah. I have fallen upon difficulties."

The Prophet immediately sends a messenger to the home of one of his wives to ask if there is any food to serve this distraught guest. She replies to the Prophet: "I swear by Him who sent you in truth, I have nothing but water." He sends the messenger to another of his wives' homes, but she says the same thing. He receives the same answer from each of his wives in turn.

So the Prophet appeals to his Companions: "Who will be this person's host today and receive Allah's mercy?" Abū Talhah speaks up and says "I will" and takes the man to his home.

The Prophet eats his meals on a large mat that he spreads on the floor. He never eats off a raised table. When the food is served, he invokes Allah's name and starts with what is immediately in front of him. He does not reach over to other parts of the mat. He eats with three fingers and instructs his followers to eat from the edge of the platter and leave the middle area, where the food is heaped, until the end of the meal. He says: "This is where the blessings are."

The Prophet does not make an issue out of his food. He eats whatever is ready at hand. He asks his family: "Do you have anything for me to eat?" They might reply that they have nothing. They might say that they have only vinegar to serve with bread, to which he will reply: "What an excellent condiment vinegar is." He never criticises food. If he finds it palatable, he will eat it. Otherwise, he just leaves it alone.

When he eats in the company of his Companions, he always engages in friendly conversation. Occasionally, he speaks about more serious things, like etiquettes or religious knowledge, like the time he instructs `Umar b. Abī Salamah on table manners. `Umar b. Abī Salamah is the son of the Prophet's wife Umm Salamah from a previous marriage. He is being raised in the Prophet's household. Once when they are eating together, the child starts reaching all

over the platter snatching up pieces of meat. The Prophet says to him: "Child, start with Allah's name, eat with your right hand, and eat from what is immediately in front of you."

Later on in life, `Umar will recall this incident and say: "I have followed these table manners ever since."

Once the Prophet is sitting with his Companions when they are served a dish of lamb on a bed of gravy-soaked bread. He is given from the shoulder, which is his favourite cut of meat. He takes a bite from it. Afterwards, he says:

> I shall be the leader of humanity on the Day of Resurrection. Do you know why? Allah will gather all of the human race, the first of them to the last of them, on one great flat plain. A summoning voice will be heard by everyone and they will all be exposed to plain sight and the Sun will come near. It's heat will be unbearable. In desperation, some people will say to the others: "Don't you see the state you are in? Don't you see what has overtaken you? Why don't you find someone to intercede for you with your Lord?" Some of them will say: "Go to Adam..."

The Prophet then describes to his Companions how the people will go to the various Prophets in turn, and all of them will decline to intercede for the people, until they approach him, and Allah will permit him to intercede on behalf of all humankind.

Whenever the Prophet finishes eating, he licks his fingers. He encourages his Companions to make sure that all of the last remnants of food on the plate are sopped up and eaten, saying "You do not know in which part of your food the blessings lie."

When the tablecloth is lifted off the floor, he says: "Praise be to Allah, a bounteous, good and blessed praise. Praise be to Allah who has sustained and refreshed us. It cannot be compensated for, nor can it be shown proper gratitude, nor can it be left aside, nor can it be done without. Our Lord! You have fed us and given us drink. You have enriched us, fulfilled us, guided us, and sustained our lives. O Allah, yours is the praise for each and every thing that You provide."

He washes his mouth after eating food. He also does so whenever he drinks milk. After dinner, he drinks nabīdh, a local non-alcoholic beverage made from fruit that has been left soaking in water since morning. He also drinks this beverage after lunch, for which it is prepared from the night before.

When he takes dinner with one of his wives, he is warm and sociable while eating. He teaches: "Even the morsel of food that you place in your wife's mouth is a form of charity."

`Ā'ishah tells us something of the playful manner in which she would take dinner with the Prophet, saying:

> Allah's Messenger used to call me to eat with him. He would take a bone which had some meat on it and swear that I will have some of it. Then I would take a bite and put it aside. Then he would pick it up and place his mouth at the very place I had just taken a bite. He would call for something to drink and swear that I will have some before he drinks anything. I would then take it and drink from it then put it down. He would then take it up and drink from it, placing his mouth on the very point of the cup where I had taken a sip.

We can see from this the way the Prophet shows his wife how much he loves her. He turns the simple act of having dinner together into an expression of love and emotional sustenance for their marital life.

The Night Prayer

The Prophet remains in his house until the call is given for the night prayer, `Ishā'. He does not hasten to offer `Ishā' as soon as it comes in. Instead, he waits to see that the people have gathered for prayer. If they assemble in the mosque early, he leads them in prayer early. If they come later, he does so as well, which is what he prefers. He only offers the `Ishā' prayer as early as he does to keep things easy for the people.

On one occasion, he delays the `Ishā'prayer for a very long time, until `Umar goes and calls out to him: "Messenger of Allah, the women and children have fallen asleep."

The Prophet comes out and says: "This is the time to offer the prayer. If it were not for the difficulty I would cause for my community, I would have ordered them to observe the `Ishā' prayer at this hour."

He delays the `Ishā' prayer for a long time one other night. Just as the people are about to pray, a man stands forth and says: "Messenger of Allah, I have a pressing need for you." The Prophet goes off with the man to discuss his problem with him. By the time he returns to the mosque, some of the people have dosed off.

However, after prayer on one of the nights he is delayed, he tells them: "Take heart. It is Allah's blessing and favour on you that there are no other people praying at this hour beside yourselves." After hearing these glad tidings, his Companions returned to their homes with joyful hearts.

He also reassured them on one occasion: "Indeed, some people have prayed and gone to bed. As for you, you are in prayer as long as you are waiting for prayer."

The Prophet leads a prayer that is both short and complete. Anas will later recall his prayers and say: "I have never yet prayed behind any imam whose prayer was lighter yet more perfectly complete than the prayer of Allah's Messenger."

The Prophet hears a baby crying for his mother, so he recites a short chapter of the Qur'an, so as not to cause difficulty for the mother. He says: "I start my prayer intending to recite for a long

time, then I hear a child crying and make the prayer brief, because I know how much a mother is troubled to hear her baby crying."

After the `Ishā' prayer, the Prophet sometimes speaks to his Companions about a new development that has come up. He only does so on rare occasions, and then he keeps it very brief. He knows the people are tired and need to sleep. This is why he dislikes long conversations after the `Ishā' prayer.

Near the very end of his life, he will say at this time: "Do you see this night of yours. In a hundred years, no one who is on Earth today will still be alive."

After the `Ishā' prayer, the Prophet waits seated until the women have a chance to depart for their homes. Only then does he stand to leave, and the men stand with him.

How the Prophet Spends the Night

The Prophet returns home. He prays the two-unit Sunnah prayer for `Ishā', then he sits for a little while speaking with his family. He chats about things and enjoys this family time before going to bed.

There are days where he visits some of his Companions and spends part of the night speaking to them before retiring to his home. He visits with the local people of Madinah on some occasions. Sometimes, he meets with Abū Bakr and `Umar at Abū Bakr's house to confer with them about the concerns of the Muslim community. When they finish, they walk with him back to the mosque to enjoy some more of his company.

On the way home at night, he often hears one of his Companions reciting the Qur'an in a beautiful voice and pauses to listen. He hears Abū Mūsā al-Ash`arī reciting and listens for a while. The next morning he goes up to him and says: "O Abū Mūsā, If you had only seen me yesterday listening to you recite. You have indeed been blessed with one of the wind instrument's of David."

Sometimes, the Prophet goes back into the mosque at night. On one occasion, he finds Ibn Mas`ūd standing in prayer, slowly and sweetly reciting the chapter of the Qur'an entitled *al-Nisā'*. The Prophet stands by and listens. He then comments to Abū Bakr and `Umar: "Whoever wishes to recite the Qur'an in the way it was revealed, let him recite like Ibn Mas`ūd."

When the Prophet enters the mosque at night, he greets those who are awake in a soft voice so as not to disturb the sleepers. There are always some poor people sleeping in the mosque. Then the Prophet offers prayers before going home.

The Prophet returns home intending to sleep. He changes into lighter clothes. First, he places a cloth at the head of his bedding and then wraps it about himself. Then he takes off his two garments and hangs them up. Then he slips in under the blanket next to his wife. The mattress and pillow he shares with his wife are made of leather filled with palm fibres.

He places his tooth stick near his head so he can brush his teeth upon waking. Whenever he wakes up from sleeping, day or night, he always brushes his teeth. His tooth stick is always kept clean and near at hand. The Prophet is keen on oral hygiene. If anything, he worries that his teeth might fall out as a result of how vigorously he brushes them.

His concern for oral hygiene may stem from his constant communication with the angels of his Lord. For the same reason, he avoids eating herbs and vegetables that cause bad breath. When people ask him about his avoidance of those foods, he explains: "I am ashamed to face Allah's angels like that. Those foods are not forbidden. I communicate with those you do not communicate with."

He spends some time making conversation with his wife. We can imagine how sweet their conversation must be. It is night. The city is quiet. They are a husband and wife who love each other and long for each other's company. It is a time for tenderness and romance. It is a time to draw closer and keep the bonds of marital love strong and healthy.

In this time of intimacy, the natural needs that a husband and wife have for each other might be consummated. If it is time for her menstrual period, the Prophet does not forget about her needs. He will still embrace her, but she will wear a waistcloth. Then they will do everything they wish with each other except for sexual intercourse.

This lets her know that her husband desires her for herself, and that the menstrual period is just part of nature which has no effect on how the husband and wife feel for each other and relate to each other. The Prophet describes menstruation as merely "something that Allah has decreed for the daughters of Adam."

The Prophet usually bathes before going to sleep after having sexual intercourse. Sometimes, he only performs ablutions before sleeping, postponing his bath until when he wakes up in the morning.

He and his wife bathe from the same water basin. They take turns reaching in to scoop out water with their hands, saying to each other jokingly: "Let me go now."

When the Prophet lays down intending to sleep, he recites the following supplication: "Praise be to Allah who provided us with food and drink, sufficed us and gave us an abode, for how many are those who have no provision and no home. Praise be to Allah who has bestowed His favour on me bounteously. Praise be to Allah who has given to me so liberally. Allah's is the praise under all circumstances. O Allah, I seek refuge with You from the Hellfire."

He then cups his hands and blows into them, then recites the last three short chapters of the Qur'an, *al-Ikhlās*, *al-Falaq*, and *al-Nās*. Then he wipes his hands over his head, face, and the front of his body. He does this three times.

He lays down on his right side, placing his right hand under his cheek, saying: "O Allah! In your name I die and with Your name I live. O Allah! Save me from Your wrath on the day You resurrect Your servants."

He also says: "In the name of Allah, I lay my body down. O Allah! Forgive me my sins, keep Satan from me, redeem my soul, make my good deeds weigh heavily in the balance, and let me have the honour of Your highest companionship."

There are a number of supplications and remembrances that he offers before falling asleep, like the following:

"O Allah! Lord of the seven heavens and Lord of the Magnificent Throne. Our Lord and the Lord of all things. You are the Splitter of the grain and the seed , Revealer of the *Torah*, *Gospel*, and *Qur'an*. I seek refuge in You from the evil of everything that You shall seize by its forelock. O Allah! You are the First, nothing came before you. You are the Last, nothing shall come after You. You are the Most High, nothing is above You. You are the Most Near and nothing is nearer than You. Relieve us of our debts and enrich us against poverty."

"O Allah! I submit myself to You, turn my face to You, and entrust my affairs to You. I lay myself down trusting in You, hoping in You and fearing You. There is no refuge, and no escape, except with You. I believe in Your Book that You revealed, and the Prophet whom You sent."

He might also recite a chapter of the Qur'an, like *al-Sajdah*, *al-Mulk*, *al-Zumar*, or *al-Isrā'*.

Then he falls asleep. When he sleeps deeply, he snores softly, like the sound of blowing air. If he stirs in the night, he turns on his other side and says: "There is no God but Allah, the One, the Subduer of all things, Lord of the heavens and Earth and all that is between them, the Almighty, All-Forgiving."

Whenever he gets up at night, he brushes his teeth before going back to sleep. He sleeps like this until the middle of the night. It is his longest unbroken period of sleep.

The Night Vigil

It is the middle of the night, or maybe a little before that time or a little thereafter. The Prophet wakes up. He sits in bed and wipes the sleep from his eyes. He picks up his tooth stick and brushes his teeth. He then turns his gaze to the heavens and avails himself of the peace and quiet at night to meditate on Allah's greatness and how it manifests itself in the majesty of His Creation. He recites a ten-verse passage from *Āl `Imrān* which begins with words: "Verily in the creation of the heavens and Earth, and in the alternation of night and day are signs for those who understand."

He stands up and takes a water skin down from where it hangs on the wall. He opens it and pours out some water into a large cup. He uses this to perform ablutions for prayer. He does not use much water for his ablutions, though he completes them thoroughly.

Before he commences with the late night Tahajjud prayer, he sometimes engages in the glorification of his Lord with the recitation of a number of remembrances. This prepares his mind for prayer.

`Ā'ishah gives us an account of the things he says:

> When Allah's Messenger got up at night to pray, he used to extol Allah's greatness ten times then praise him ten times. Then he would say the words "Glory and praise be to Allah" ten times. Then he would say "Glory be to the Holy King" ten times. Then he would ask Allah for forgiveness ten times. Then he would say "There is no God but Allah" ten times. He would conclude by saying: "O Allah! I seek refuge with You from the tribulations of this worldly life and the tribulations of the Day of Resurrection." Then he would commence to pray.

He begins by offering two brief units of prayer. The prayer will become much longer. Though he prays quickly when he leads others in prayer, he is just the opposite when he prays alone. He prolongs every action in the Tahajjud prayer, form the opening

recitations, to the recitation of the Qur'an, to the supplications. Tahajjud is the longest prayer he makes. He is following Allah's specific command to him in the Qur'an: "Stand in prayer the night long, except for a little."

If we consider the Prophet's state of mind, we realize that he is totally immersed in prayer while offering Tahajjud. His every thought and feeling are engaged and his communion with his Lord is total. It is as if his spirit has ascended to heaven and is being bathed in divine light while looking upon the throne of his Lord. It is as if he is having a private audience with Allah, so he extols His praises in the most emphatic way and beseeches Him with the most perfect supplications. This is not surprising, since the Prophet really had such an experience on the night of his ascension above the seven heavens, where he was brought to a level where could hear the scraping of the pens as they wrote out the decrees.

Prophet Muhammad has greater knowledge of Allah and stronger faith than anyone else in Creation. His faith is certain. He admits this to his Companions: "The most God-fearing and knowledgeable about Allah among you is none other than myself."

He commences the Tahajjud prayer with a heart full of reverence, love and longing for his Lord. His words are full of invocations of awe and praise. Among the words he uses to commence his prayers are the following:

"O Allah! Lord of Gabriel, Michael, and Raphael, Creator of the heavens and Earth, Knower of the seen and unseen, You will judge between Your servants in what they used to differ. Guide me by Your grace to the truth in what the differ about. Indeed, You guide whomever You please to a path that is straight."

"O Allah! Our Lord, Yours is the praise. You are the light of the heavens and Earth and all that they contain. Yours is the praise. You sustain the heavens and Earth and all that they contain. You are the King of the heavens and Earth and all they contain. Yours is the praise. You are the truth. Your promise is true. The meeting with You is true. Your word is true. Paradise is true. Hell is true. The Prophets are true. Muhammad is true. The Final Hour is true. O Allah, to You I have submitted and in You I have believed, and upon You I rely. I repent my sins to You. For your sake I dispute and by Your standards I judge, so forgive me for what I have sent

before me and what I have left behind, for what I have committed secretly and what I have committed openly and what only You know that I have done. You are the one who sends forth and You are the one who delays. There is no God but You. There is no might or power except with You."

"I turn my face to the Creator of the heavens and Earth upon the pure faith, and I am not from among the polytheists. Indeed my prayer, my sacrifice, my life, and my death are for Allah, the Lord of all the worlds, who is without partner. This is as I was commanded, and I am of those who submit. O Allah! You are the King. There is no God but You. You are my Lord and I am Your servant. I have been unjust to myself and I confess my sins, so forgive me all of my sins, for indeed no one forgives sins but You. Guide me to the best conduct. No one guides to what is best except You. Keep me away from bad conduct, for no one can do this for me except You. Here I am. I heed Your call, happy to serve you. All good is in Your hands and no evil belongs to You. I exist by Your will and shall return to You. You are blessed and sublime. I seek Your forgiveness and repent unto You."

Then the Prophet begins to recite the Qur'an. He recites in a slow and melodious voice and is attentive to every word. When he recites a verse that speaks about Allah's mercy, he beseeches Allah. When he recites a verse that warns of Allah's wrath, he seeks refuge from it. When a verse of the Qur'an speaks of Allah's glory, he glorifies Allah.

He stands for a long time in recitation. Ibn Mas`ūd tells us: "I prayed with Allah's Messenger one night, and he stood for so long that I almost resolved to do a very bad thing." When asked what that bad thing was, he says: "I considered sitting down and not continuing to follow the Prophet in prayer."

Sometimes the Prophet prolongs his recitation and offers a few very long units of prayer. On other nights, he stands in recitation for a shorter time and offers more units of prayer.

When he bows, he remains bowing for a long time, almost as long as the time he spends standing in recitation. He says: "O Allah! I bow to You. In You I believe, to You I submit, and upon You I rely. You are my Lord. My hearing, my sight, my flesh, my blood, my mind, my bones, my sinew, and what my feet bear up, all

of it submits in humility to Allah, the Lord of all the worlds. Glory be to the Possessor of Might, Pride, and Greatness, the Glorified and Holy, the Lord of the angels and of the Holy Spirit."

Near the end of his life, he will often say while bowing and prostrating: "Glory and praise be to Allah, our Lord. O Allah, forgive me." `Ā'ishah asks him about this, and he says:

> My Lord has told me that I will see a sign in my community, and if I see that sign I should start saying: "Glory and praise be to Allah. I seek Allah's forgiveness and repent to Him." I have seen this sign (which is found in the following verses of the Qur'an):
>
> "When the help of Allah and the victory come, and you see the people entering into Islam in droves, then glorify the praises of your Lord and seek His forgiveness. Verily, He is ever ready to accept repentance."

The Prophet understands from this verse that the end of his life is near.

The Prophet prolongs his prostration in Tahajjud. He spends almost as much time prostrating as he does bowing. It is here that he asks of Allah's grace and beseeches Him in many ways. The Prophet tells us: "The nearest we are to our Lord is when we are in prostration, so beseech Him often at that time."

He also says while in prostration: "O Allah, to You I prostrate myself and in You I believe. To You I have submitted. My face is prostrated to the One who created it, fashioned it, and gave it the faculties of hearing and sight. Blessed is Allah, the Best of Creators. O Allah! Forgive me all my sins, great and small, the first and the last of them, those that are apparent and those that are hidden. O Allah! I seek refuge in Your pleasure from Your anger, and in Your forgiveness from Your punishment. I seek refuge with You from You. I cannot count Your praises. You are as You have praised Yourself."

This is how the Prophet relates to his Lord in the depths of the night, in communion filled with worship, exaltation, reverence and

submission. His spirit is raised up to great heights from his devotion and longing for his Lord. It is as if the world with all its vast mountains and starry skies recedes and regards him from a distance, bearing witness to his compliance with Allah's command: "Remember the name of your Lord and devote yourself to Him with full devotion."

The Prophet remains in worship throughout the night, reciting the Qur'an with reverence, beseeching his Lord in humility, and praising Allah's holy name, until only one-sixth of the night remains. At this time, he pauses from his prayers and wakes up his wife so they can offer the Witr prayer together. He performs the Witr prayer as three consecutive units. In the first, he recites *al-A`lā*. In the second, he recites *al-Kāfirūn*. In the last, he recites *al-Ikhlās*. Sometimes, in the final unit of prayer, he also recites *al-Falaq* and *al-Nās*.

At the end of the Witr prayer, he says: "O Allah! I seek refuge in Your pleasure from Your anger, and in Your forgiveness from Your punishment. I seek refuge with You from You. I cannot count Your praises. You are as You have praised Yourself."

After completing the Witr prayer, he says three times: "Glory be to the Holy King." He holds the words longer on the final repetition.

The Prophet prays Tahajjud in his small one-room house that is free from luxuries and worldly effects. Sometimes he has a mat to pray on that is just big enough to accommodate him in prostration. At other times, he only has the bedding that he shares with his wife. He prays while she lays sleeping in front of him. There are no lamps in his house, so when he wants to prostrate in prayer, he makes a gentle indication to her so she can move her feet out of his way. When he stand up again, she stretches her legs back out.

On rare occasions, he goes to the mosque to pray Tahajjud. He does so when there are extenuating circumstances, like when his wife is in extra need of rest and he wants to avoid disturbing her. On one occasion, `Ā'ishah realises he is not in the house, and she reaches out of the door leading into the mosque and finds his foot. He is engaged in worship there and saying: "O Allah! I seek refuge in Your pleasure from Your anger, and in Your forgiveness from

Your punishment. I seek refuge with You from You. I cannot count Your praises. You are as You have praised Yourself."

On another occasion, she finds him missing and fears he may be at the home of one of his other wives. She goes out searching for him and returns to find that he is deeply involved in prayer. She says to herself: "By my father and mother, O Messenger of Allah, my mind is on one thing and yours is on something else entirely."

Footsteps in the Stillness of the Night

Sometimes, he goes out at Tahajjud time to the home of his daughter Fātimah and his son-in-law `Alī. He calls out to them: "Will you not wake up and pray?" `Alī recalls to us one occasion when this happened:

> I called out to him: "O Messenger of Allah, I swear by Allah, we only pray what Allah has prescribed for us. Our souls are in Allah's hands, and if He wishes to revive us, He does so."
>
> Allah's Messenger turned and walked away when I said this to him. He said nothing in reply. Then I heard him from far off slap his thigh and say to himself: "We only pray what Allah has prescribed for us!" Then he recited from the Qur'an: "The human being has ever been, more than anything, argumentative."

Near the end of his life, the Prophet gets into the habit of visiting the graveyard of Madinah, al-Baqī`. He offers supplications on behalf of the people buried there. `Ā'ishah recalls to us the first time he does so:

> It was my night. He prepared to sleep, removing his day clothes and arranging his sandals at the foot of the bed. He laid the edge of his waistcloth on the mattress and laid down. However, he remained like that for only long enough to think that I had fallen asleep. Then he slowly gathered up his clothing and slowly put on his sandals. He opened the door, went outside, and slowly closed the door behind him.
>
> As soon as he left, I got dressed and followed after him. He kept walking until he arrived at the graveyard. Then he stood for a long time. After a while, he raised his hands to the heavens. He did this three times, then he turned back. He hurried back and so did I. He walked almost at a jog,

and I had to do so as well in order to get home before he did. I barely managed to lie down before he entered.

He asked me: "What is with you, `Ā'ishah, that you are so out of breath?

"Nothing," I said.

He said: "Either you will tell me, of the one who is All Aware will tell me."

I relented, saying: "Messenger of Allah, by my father and mother..." Then I told him everything.

He said: "So you were the dark from I saw in front of me?"

"Yes."

He nudged me in the ribs and said: "Did you really think that Allah and His Messenger would do you wrong?

I said: "Whatever the people conceal, Allah will know it."

He then explained: "Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you, for he did not come to you, as you were not fully dressed. I thought you were asleep, and I did not want to wake you, because I thought you would get worried.

"Gabriel told me: 'Your Lord has commanded you to go to the graveyard and seek forgiveness for those who are buried there'."

I asked: "How should I do so, Messenger of Allah?"

He answered: "Say: Peace be upon you, believing Muslim denizens of the graves. May Allah show mercy on those who have gone ahead of us, and those who will come later on, and we shall, God willing, join you soon."

Ever since that night, it has remained the Prophet's habit to go to the graveyard. He leaves home near the end of the night. When he is at the graveyard, he makes the following salutation: "Peace be upon you, believing denizens of the grave. You have received early

what has been promised you. We shall, God willing, join you soon. O Allah, forgive the denizens of this graveyard."

The Prophet gives up the night's tranquillity to visit the graves of his Companions who passed away before they had the chance to see Allah bless the Muslims with success. They never got to see the people entering into Islam in droves. They died when the Muslims were few, bearing great hardships in patience and perseverance.

The Prophet, near the end of his life, is busy. He has to attend to the delegations coming to Madinah from all over Arabia to profess their allegiance. He has to deal with the growing affairs of state as the realm of Islam grows larger. Nevertheless, he sets aside time from his rest to visit their graves. He remembers the blessed time he spent with them and raises his hands in supplication to his Lord on their behalf.

The Prophet knows that his time on Earth is short, and he wishes to say goodbye to both the living and the dead before he departs for the company of his Lord.

Resting before Dawn

The night is almost over. Less than a sixth of it remains. The Prophet returns to his bed to rest a bit after exerting himself in a long night of meditation, prayer, and entreaties to his Lord, as well as supplications for his kinsfolk and Companions, living and dead. He sleeps to rejuvenate his body for the Fajr prayer and the new day's activities.

So dawn finds the Prophet sleeping. This is always the case. `Ā'ishah tells us: "When the Prophet was with me, he was always asleep at the time of dawn."

He awakens only when the early morning light pierces the sky and the voice of Bilāl rises over the city with the call for the Fajr prayer. He wakes up to greet the new day, a day infused with the blessings of prophetic guidance and the light of Allah's Message.

Reading *A Day with Prophet Muhammad*

A Day with Prophet Muhammad provides a cross-sectional glimpse into the vast expanse that was the Prophet's life. It is a glimpse through the lens of a single day, but what it shows us is profound:

1. The Prophet's day was the basic interval of time in which some of history's greatest achievements were made. No one else in history achieved as much as he did.

2. We should take note of how transparent the Prophet's life was. Nothing of his daily life was kept hidden or obscure. He did everything openly. We even know what he did in his home behind closed doors. We know how he slept in his bed, including the sound of his snoring, and what he used to say when he woke up.

While writing *A Day with Prophet Muhammad*, I came to realise that I know more about the Prophet than I know about my own father. The Prophet's life is as clear to us as the Sun.

3. By experiencing this typical day with the Prophet, we can understand what the Prophet meant when he said: "The coolness of my eyes is prayer." He certainly took comfort and solace in prayer. The obligatory and voluntary prayers he offered filled his day and night. Through these prayers, his mind found relief from the day's many troubles and vexations. It is as if prayer was the means through which he received his Lord's help and support. With each prayer, his strength, resolve, and focus were renewed. He almost grew restless when the time for prayer came in. In his desire to pray, he would say to his prayer caller: "O Bilāl, let us have our rest in prayer." It shows the depth of his connection with his Lord that he found his relaxation and composure through prayer.

Ibn al-Qayyim mentions that the Prophet offered at least forty units of prayer each day without fail. The obligatory prayers were seventeen units. The Sunnah prayers associated with them were another ten to twelve units, and the Tahajjud prayer late at night was an additional eleven or thirteen units. These were the essential units of prayer every day, but there were others as well, like the Duhā prayer of the late morning and the two units he prayed upon

entering the mosque. It is good if we can adopt these forty units of prayer and offer them consistently throughout our lives. When we knock on the door forty times a day, we can hope all the more for an answer.

4. The Tahajjud prayer was the most profound and intense of all the Prophet's prayers. The Prophet was fully immersed in the delight of communion with his Lord. His devotion was complete and his spirit was in a state of illumination.

5. Allah gave the Prophet glad tidings that all his past and future sins had been forgiven. Therefore, it is a wondrous thing that he used to seek Allah's forgiveness more than anyone else. He began each morning by asking Allah to forgive him one hundred times. Likewise, he invoked the following prayer more than a hundred times in a single assembly with his Companions: "My Lord! Forgive me and pardon my sins. Indeed, You are the Relenting One, the Oft-Forgiving." In humility, he begged Allah for forgiveness during the middle of the night, saying: "Forgive me for what I have sent before me and what I have left behind, for what I have committed secretly and what I have committed openly and what only You know that I have done. You are the one who sends forth and You are the one who delays. There is no God but You."

This is how the man whose past and future sins had been forgiven used to beseech his Lord. He had been divinely protected from even falling into sin. How much more should we beseech Allah for forgiveness when we scarcely go a moment in our lives without committing a sin? May Allah forgive us.

6. The Prophet was constantly engaged in Allah's remembrance. He lived in a state of love for his Lord. It is as if he could see Allah's majesty at all times and therefore he could not help but extol His praises. This was the first thing he did upon waking in the morning, and the last utterance he made before going to sleep at night. His tongue was kept moist with Allah's remembrance for all the time in between. This stemmed from his constant awareness of his Lord and from the depth of his love.

7. The Prophet was punctual in observing the prayers as soon as their appointed times arrived. The only exception to this was the Ishā' prayer, which he used to delay a little bit.

8. The Prophet used to speak to his Companions after the prayers, especially Fajr and Zuhr. These were times when the people were alert and at ease. At Fajr time, the people had just woken up from their night's sleep, while at Zuhr, they were fresh from their siestas. He rarely addressed them after `Asr and `Ishā', because these were times that the people were busy or in need of rest. It has not been related to us that he ever addressed the people after Maghrib, since this was the time that they took their dinner. This is also why Maghrib was performed as soon as it came in and the recitation therein was kept brief.

9. He struck a balance between his duties to others and his many daily activities. He gave everything its due, including his worship, his preaching, his family's rights, his Companions, and his personal needs. He never neglected anyone's rights or failed in carrying out his responsibilities. He gave sufficient attention to public matters as well as private ones. His life was a practical application of his advice when he said: "Indeed, your body has a right over you, your eyes have a right over you, your wife has a right over you, your guest has a right over you, your child has a right over you, and your friend has a right over you." The Prophet honoured the rights of everyone who had a right over him.

10. The Prophet led a full and busy life, but it was not a stressful one. His temperament was calm and composed. If you saw him, you would not imagine that he had been engaged in any worrisome concerns or had anything to attend to in the near future. His manner at home with his family did not betray the pressures and concerns that awaited him outside. When he sat with his Companions, he did not show himself to be anxious about some other work he had to do. He gave them his complete attention and enjoyed their companionship. They all benefited from his kind and sociable manners as if they were his only concern in the world. His inner being was in a state of balance, so he was able to carry out his many duties without stress and anxiety taking their toll on him.

11. The Prophet's life was well ordered, but it was not routine or monotonous. It was organized but flexible, able to accommodate whatever the circumstances demanded. His life was not chaotic and anxious, but neither was it tiresome and rigid. The times of prayer were fixed, and he organized his other activities around them. His

public assemblies might be long or short, depending on the needs of the day. In this way, he availed himself of all the positive benefits of an orderly life without falling into the negative tendencies of monotony and rigidity.

12. The Prophet led a simple, informal, and easygoing life. It was devoid of artifice, affectation or obstinacy. However, the leniency with which he conducted his life was kept within the proper limits. He expressed his joy on joyful occasions. He was sociable and friendly with the people around him. He would take every chance to celebrate happy moments and spread happiness to others.

In his openness to others, he would greet a friend returning from a long absence with such a hearty embrace that his own cloak would fall from his shoulders. He did not hesitate, when he passed by a young man on the roadside struggling to skin a sheep, to get down and show him how to do it. Likewise, when he passed by a man on the roadside who had a pot simmering on a fire, he asked: "Is it good, what you have in the pot?" and then went over and tasted a morsel from it.

The familiar way in which he related to others broke down barriers. He reached out to people with his heart, and they responded by reaching out to him with theirs. They felt as close to him as a child feels to a loving father.

13. His home was a place of gentleness, familiarity, and good cheer. He was always ready with a smile and easy with laughter. Home time was a chance to relax and enjoy the good company of his family.

He was of equal good cheer outside the home. He went out to watch the Ethiopian acrobat troop entertain the people of Madinah in the mosque. He enjoyed the entertainment along with his wife. He said: "Play on, people of Banū Arfidah! Let the Jews and Christians understand that there is room for joy in our religion. Indeed, I have been sent with the easy and tolerant religion of monotheism." The leeway and clemency of Islam was mirrored in the Prophet's compassionate, easygoing, and joyful nature.

14. The Prophet's marital life was close, tender, and deeply heartfelt. It was an emotionally fulfilling relationship. We can see

this in the familiar and playful way the Prophet used to dine with his wife, sharing his drinking cup and place a morsel of food in her mouth. We can also see it in the pleasant conversations they would have in the evening before going to bed, in the way he would take time out of the day to spend at home, the way he used to help out with the housework, and the tender way they used to spend the night.

15. The Prophet understood human nature, and he was sensitive to people's needs. This extended even to the way he carried out acts of worship. He prayed quickly when he led others in prayer, in spite of the fact that when he prayed alone, he stood in prayer longer than anyone else. Sometimes, when he led prayer he would intend to prolong it a bit, but when he heard a baby crying, he would shorten the prayer in sympathy for the mother's feelings.

16. The Prophet's deepest and most devotional acts of worship were those he carried out late at night in the privacy of his home, away from the public eye. He performed these acts of worship every day of his life until the day he returned to his Lord.

This is a sign of his prophethood. It would not have been possible for a pretender to prophecy to be so thoroughly, consistently, and completely absorbed in worship throughout his entire life. This devoutness in worship shows the depth and certainty of the Prophet's faith.

17. The Prophet's day can be divided into three distinct time-periods of high activity:

* The period of vital, wakeful activity during night in prayer. The Prophet's observance of Tahajjud came immediately after his longest unbroken period of sleep, which continued until the middle of the night. It is as if he had gathered up all of his strength for this purpose, since prayer was his true repose and the coolness of his eyes.

* The period of time that came after the Fajr prayer. This was right after his pre-dawn sleep. He offered the Fajr prayer, engaged in the remembrance of his Lord, and participated in an assembly with his Companions where he engaged in preaching, teaching, and imparting knowledge.

* The period of time that followed the Zuhr prayer. This came right after his siesta. He would pray Zuhr and then address the people about community concerns or work to solve their problems and fulfil their needs.

18. The day's activities were structured around the prayers, which served to divide the day into distinct intervals of time. Consequently, the Prophet's daily programme can be divided in the following way:

A. Fajr: The Prophet woke up after his pre-dawn sleep and offered the Fajr prayer. He then remained in the mosque with his Companions until after sunrise. Then he paid a visit to each of his households. In the latter part of the morning, he sat in the company of his Companions in the mosque, where he engaged in imparting knowledge and the remembrance of Allah. Then he sometimes paid visits to people or ran some personal errands.

When the Sun climbed high in the sky, it was time for his siesta. He would rest his body for a while before offering the Zuhr prayer.

B. Zuhr: The Prophet woke up from his siesta to pray the Zuhr prayer. After prayer, he spoke to the people if there was a pressing issue that needed to be addressed. This was the time that he gave most of his well-known sermons. Then he returned home and offered the Sunnah prayers connected with Zuhr, after which he would go out again and either spend time speaking with his Companions or running errands. The time between Zuhr and `Asr was time for work and for fulfilling people's needs.

**C. `Asr:** He prayed `Asr as soon as it came in. Then he visited each of his households in turn. Sometimes, they would all assemble at one household. On most days, the time after `Asr was time for relaxing with family.

D. Maghrib: He prayed Maghrib as soon as it came in. Then he returned home and stayed there. This was time for dinner, which was the main meal.

**E. `Ishā':** He came out to pray `Ishā' and then returned home to spend the evening with his family. On some occasions, before going home he would first visit with some of the local people of Madinah, or go to Abū Bakr's house and confer with him and

`Umar on matters of state. In either case, once at home, he spent time with his wife and then went to sleep.

He woke up at approximately the middle of the night to pray Tahajjud. He was invigorated at this time, having just woken from his longest period of sleep. He remained in prayer and communion with his Lord for about a third of the night. Then, when only a sixth of the night remained, he returned to bed for a final period of sleep until the time of Fajr.

19. The Prophet's daily activities showed that he was indeed a true prophet. No one who observed him could doubt that he was indeed a prophet sent by Allah to convey His revelation to humanity. It was clear that he was not a pretender seeking after his own aggrandisement.

The Prophet's sincerity was witnessed by Thumāmah b. Uthāl who was brought to Madinah as a prisoner of war. At the time of his capture, there was no one on Earth Thumāmah hated more than Prophet Muhammad. The Prophet instructed his Companions to tie the prisoner to one of the pillars of the mosque.

Thumāmah sat and watched the Prophet from his vantage point in the mosque. He saw what the Prophet did and said throughout the day and night. He watched his comings and goings, and how he interacted with the people around him. He came to know from this that the man he was watching was indeed a prophet sent by Allah. This was no king or dictator.

After a few days, the Prophet ordered Thumāmah's unconditional release. Thumāmah immediately left Madinah. He went and took a bath, then returned to the Prophet. He stood before him and declared: "I bear witness that there is no God but Allah, and I bear witness that Muhammad is the Messenger of Allah. O Muhammad, I swear that there was no face on Earth more hated to me than yours. Now, your face has become more beloved to me than anyone else's. I swear that I hated your religion more than any other, but now your religion is the more beloved to me than anything else. I swear, there was no country that I despised more than yours, now it has become the most beloved country."

A similar thing happened with `Adiyy b. Hātim. When he came to the Prophet, he was a Christian. While they were walking

together, a woman and a small boy stopped them. The Prophet went aside with the two of them for so long that `Adiyy became impatient and irritated. But then he said to himself: "I must admit that you are far cry from my religion and the religion of King Nu`mān b. al-Mundhir. Even if you were an angel, I wouldn't be seeing an angel standing there for such a long time with a child and a woman." Then he accepted Islam.

20. From witnessing a typical day with the Prophet, we can see that he lived a happy life. He was happy in his spiritual life like no other person before him. He knew Allah better than anyone else. His possessed absolute certainty of faith. How could it be otherwise for the person who saw Paradise with his own eyes, and who was raised above the seven heavens until he could hear the scraping of the pens as they wrote out the decrees.

His closeness to Allah made his worship all the more focused. Indeed, he said: "I remain in communion with my Lord who nourishes and refreshes me." His worship was spiritual bliss that far transcended any possible pleasures the world could offer.

All the same, the Prophet's worldly life was a happy one. This happiness came from his deep appreciation and awareness of Allah's blessings on him at all times. This gave him solace from grief and worry as well as fortitude against illness. The Prophet enjoyed physical and emotional health, and overall wellbeing.

He had a positive state of mind and a healthy family life. His marital life was full of love, affection, and understanding. He had a wonderful daughter and grandchildren who were the joy of his heart, upon whom he bestowed all of his fatherly attention.

He had true and sincere friends. Chief among them were Abū Bakr and `Umar, with whom he shared life's burdens. This is why we so often hear hadīth that quote the Prophet as saying: "I came with Abū Bakr and`Umar" or "I left with Abū Bakr and `Umar" or "I went with Abū Bakr and `Umar.".

Then there was his son-in-lawn `Alī b. Abū Tālib whom he loved and whom he knew that Allah loved as well. He also had two other sons-in-law who were faithful and good men: `Uthmān b. `Affān and Abū al-`As b. al-Rabī`.

He had all of his Companions with whom Allah was pleased. Allah revealed to him that their hearts were sincere, saying: "He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them." [*Sūrah al-Fath*: 18] The Prophet was happy with the people around him and with those who shared his company.

Furthermore, he lived a productive life, full of great achievements. The greatest joy in life is to accomplish things, and he achieved his greatest goal: to convey the Message of his Lord and see the people entering into Allah's religion in droves. I cannot imagine the joy he must have felt to witness the ever-increasing numbers of people praying in his mosque and to see Islam spread throughout the land. I cannot begin to get a sense of how he must have felt on his Farewell Pilgrimage hearing that great crowd of people from all corners of Arabia declaring with a single voice: "We bear witness that you have conveyed the Message and fulfilled your duty."

This came in fulfilment of the early promise Allah made to him in the Qur'an: "And your Lord is going to give you that with which you will be well pleased." [*Sūrah al-Duhā*: 5]

21. The Prophet enjoyed the sweetness of life's pleasures and appreciated the beauty of the world around him, aware that these were all from Allah's grace. When he took a sip of his drink or ate a morsel of food, he appreciated the pleasure it gave him and was grateful to Allah for His blessing. We can see this in the supplication he made after eating: "Praise be to Allah, a bounteous, good and blessed praise. Praise be to Allah who has sustained and refreshed us. It cannot be compensated for, nor can it be shown proper gratitude, nor can it be left aside, nor can it be done without. Our Lord! You have fed us and given us drink. You have enriched us, fulfilled us, guided us, and sustained our lives. O Allah, yours is the praise for each and every thing that You provide."

He was conscious of Allah's grace upon him in the simple act of waking up from sleep. He recognised Allah's blessings in the rest that he had and in the vitality and well-being he experienced upon opening his eyes, and he expressed his appreciating by saying: "Praise be to Allah who revives us after causing us to die, and to Him is the ultimate return."

This was the deep appreciation he felt from his everyday habits of eating and sleeping. How much deeper must his feelings of gratitude have been when a new blessing came into his life. He took note of every blessing, and therefore enjoyed it to its fullest extent. This made him even more grateful to his Lord. We can almost hear him calling out to Allah with the words: "Praise be to Allah who has bestowed His favour on me bounteously. Praise be to Allah who has given to me so liberally. Allah's is the praise under all circumstances."

The Prophet's behaviour calls our attention to the blessings that we take for granted in our lives, things that we take no note of as long as we have them: a secure place to sleep, food for the day, a healthy body. The Prophet used to say: "Whoever wakes up in the morning secure in his home, in good health, and with food for the day, it is as if he has gained possession of the whole world."

His appreciation of these things made the pleasure and gratitude he felt for other blessing all the more acute. Our awareness of blessings makes us focus more on experiencing the pleasures they offer. We become more satisfied and happy as a result. We become more pleased with our Lord who bestowed those blessings upon us, and more appreciative of His generosity. We get more out of the blessings we receive and our lives become fulfilling, uplifting, and full of light.

22. When we look at the Prophet's day, we see how fulfilled he was and how actively he engaged in life. Then we must think about all the sorrow and pain he had to endure and how he was able to get beyond it. At the very start of his life, he was made an orphan and then lost his guardian and care-giver more than once. After he became the Prophet, he was severely persecuted and abused. His wife Khadījah, the most beloved person to him in all the world, died during the most intense period of persecution. He suffered the death of many of his children in their youth. He was forced to flee from the homeland he loved more than any other place in the world and emigrate to Madinah. He grieved the loss of many Companions and close family members during the Battle of Uhud. These are but a few of the misfortunes he had to face.

In spite of all that, he had this great ability to overcome negative feelings. He was able to pick himself up, get on with his

life, and get the most out of every moment. When we look at an average day, we might say to ourselves that here is a man who never faced any hardships and never knew any real misfortune. Yet, this is far from the truth. He suffered immensely in his life. However, he was able to rise above his misfortunes and get beyond the pain. Every moment in his life had its activities, achievements, and joys. It was a life of constant renewal, the way life is supposed to be.

23. It is impressive how actively the Prophet was committed to the lives of his Companions. He shared in what was important to them. There is a meaningful story to tell about him and almost every one of his Companions. He used to receive their babies as soon as they were born. He would meet with the children in the street, rub the heads, and let them know that he cared about them. He even played games with them, like flicking water from his fingertips. He would help a child put on a coat. He always had something nice to say to them that would brighten their day.

He always smiled at people and shook their hands when he met them. He would visit them at their homes and share meals with them. He participated in the joys of their lives and made their happy occasions more momentous by being there with them, like when someone invited him to share in slaughtering a camel at their home. He attended the performance of the Ethiopian acrobats in the mosque, making his Companions' enjoyment that much better by sharing in their happiness and calling out: "Play on, people of Banū Arfidah!"

He visited them at their homes when they fell ill. When they woke up from a fever, his would be the first face they would see. He would cool their heads with his own hand.

He attended the funerals of those who died. He stood by their graves and shed tears with the bereaved family.

When his Companions was absent, he noticed and asked after them. They knew that he was missing them and was concerned about them. He had a place in his life for each of them, and their lives were enriched by his.

When the Prophet died, he stayed alive in their hearts. It was as if they could still see him with their eyes. Each and every one of

them had personal memories of the unforgettable times they had shared with him. They recalled these times most vividly:

"It is as if I am looking upon the whiteness of his shins..."

"It is as if I am looking at the brightness of his signet ring..."

"It is as if I can see the glint of perfume on the place where he parted his hair..."

"I can still feel the coolness of his handshake..."

"His hand was cooler than snow and sweeter-smelling than musk..."

24. Accompanying the Prophet throughout his day, like we have just done, increases our love for him. This is why the Companions loved and revered him so much. Every time they saw him, it was an occasion to strengthen that love. His life, in every respect, drew people to him. Though we cannot see what his Companions saw, we can learn about it. We can envision with our minds what they saw with their eyes and read the words that they heard with their ears. Love for the Prophet will then fill our hearts like it filled theirs. For the Companions, being in the Prophet's company throughout the day was a way to know him and love him. For us, being in the company of what has been related from him of his words and deeds makes us wish to see him for ourselves.

How long have I read these words before it became as if I could see the Prophet with my own eyes, bask in his light, smell his scent, feel the coolness of his hands for myself, and declare from the bottom of my heart as if he could hear me: "I swear by Allah, O Messenger of Allah, I love you more than I love my own self."

O Allah! We believe in your Prophet Muhammad. We love him and follow him, though we have never seen him. O Allah! Do not deny us the honour of seeing him on the Day of Judgement. Resurrect us in the company of the prophets, the true believers, the martyrs, and the righteous, for they are the best company to be in. Our Lord! We believe in what you revealed and follow Your Messenger, so record our names among those who bear witness. O Allah! Bestow your peace and blessings upon Muhammad and his family as You bestowed Your peace and blessings upon Abraham and his family. O Allah! Indeed, You are Praiseworthy, Majestic.

How this Book Took Shape

1. The idea for this book came to me almost twenty years ago. I was having a conversation with my brother `Abd al-`Azīz al-Mājid (may Allah bless his soul), and he suggested it to me in passing. It was his idea. I remember his words: "A Complete Day with Allah's Messenger". His words stayed with me. I recall the place and time of that conversation as if it were yesterday. May Allah make his idea part of the knowledge that a person imparts and which continues to benefit others even after they pass away. May Allah bless him with the greatest blessings one could ever wish for one's brother.

2. The idea continued to grow in my mind for these past twenty years, while I picked up here and there the words and the narrations that I would use. I worked to get everything down in its proper order, and came out with a very abridged form of the work which I entitled *The Prophet's Day*, and then presented it to my teachers and colleagues whose names I mentioned with gratitude in the opening pages. I benefited enormously from their advice and corrections. Every word of advice I received from them has made its way into this book. May Allah bless them with every good blessing for the contributions they have made.

3. My purpose in writing this book is to provide a complete picture of the daily activities that made up the Prophet's life. We experience during the course of his day the aspects of his life that we should try to emulate. Allah says: "You have indeed in Allah's Messenger a beautiful pattern of conduct." [*Sūrah al-Aḥzāb*: 21] We can take form his life what will make our lives better.

As we move through the day with him, we find things that resonate well with our human experience in the broadest sense. All humanity will recognise in him a noble and lofty example, one that is in full harmony with the realities of our lives. As the Qur'an informs us, the Prophet said: "Glory be to my Lord! Was I ever anything but a human messenger?" [*Sūrah al-Isrā'*: 93]

4. Most biographical works written about the Prophet are organized in chronological order. They read like history books. I believe this book presents the Prophet's life from a fresh angle, that of a day in his life. The former strategy gives a *history* of his life,

whereas this strategy gives an *experience* of his life. We, or course, need both. We need other perspectives as well, and his life is so rich and full or achievements that it will certainly reward a variety of approaches.

5. The events recounted in this book did not take place within the course of a single day. What happened on one day did not necessarily happen every day. However, taken together, we can get a good idea of what the Prophet's daily life was like.

6. Many of the activities described in this book are taken from narrations that make it clear what time of day they occurred in. We can be certain that those activities were carried out at a particular time of day. In other cases, the context of the narrations gives us an indication of what time of day it was, and this contextual evidence can vary in strength and clarity. I have had to exercise my judgement in some cases. I have done my best to locate each activity in its proper time of day, taking all narrations and contextual indicators into consideration. However, my efforts might fall short of the mark sometimes, and I might not always get it right. I have done my best.

7. I have taken every effort to rely only on authentic narrations as much as possible. On occasion, I have presented some information on the basis of hadīth that have a small degree of weakness in their chains of transmission, but only to provide additional details to an account that is already clearly established by authentic hadīth. I have not included any detail that is questionable. When all of the relevant hadīth are looked at together, it becomes clear what does not accord with the authentic narrations. Likewise, sometimes a detail that comes in a hadīth with a somewhat weak chain of transmission is attested to by implication in other narrations that are stronger.

8. When I present an incident or activity in the Prophet's life, I do not rely on any single hadīth narration. Instead, I draw the details from all the relevant hadīth to present the most complete possible picture of the incident.

9. I do not adhere strictly to the words expressed by any particular Companion in presenting a hadith, though I try to do so as much as possible. I may vary the wording in insignificant ways to allow for a smooth and grammatically correct reading when

presenting content from more than one hadīth. As for the words of the Prophet, I adhere to them strictly, quoting his words verbatim. The only thing I will do is choose between various hadīth narrations when those narrations differ, or bring two narrations together to quote the Prophet's words in full.

10. I thank and beseech Allah's blessings for everyone who took the time to review this book and then provided me with their valuable comments and advice. They have helped me to remove errors, remedy deficiencies, and make the work more complete. Knowledge is a blessing for those who have it and a blessing to share. A lone person amounts to very little, but can bring something very great with the help of friends. The more we learn, the more we appreciate Allah's words: "And what We have given you of knowledge is but little." [*Sūrah al-Isrā'*: 85]

–Abd al-Wahhab b. Nasir al-Turayri

Bibliography

Primary References

al-Muwatta' (Mālik)
Musnad Ahmad
Shaīh al-Bukhārī
Sahīh Muslim
al-Shamā'il al-Muhammadiyyah (al-Tirmidhī)
Sunan Abī Dāwūd
Jāmi` al-Tirmidhī
Sunan Ibn Mājah
Sunan al-Nasā'ī
al-Sunan al-Kubrā (al-Nasā'ī)
Sunan al-Dāraqutnī
al-Mustadrak (al-Hakim)
Sunan al-Bayhaqī
Sharh al-Sunnah (al-Baghawī)
Sharh Sahīh Muslim (al-Nawawī)
Zād al-Ma`ād (Ibn al-Qayyim)
Siyar A`lām al-Nubalā' (al-Dhahabī)
Fath al-Bārī (Ibn Hajar al-`Asqalānī)
Al-Silsilah al-Sahīhah (al-Albānī)

Other References

al-Ādāb (al-Bayhaqī)
al-Adab al-Mufrad (al-Bukhārī)

al-Ahādīth al-Mukhtārah (al-Diyā' al-Maqdisī)

*Ahādīth al-Shi`r* (`Abd al-Ghanī al-Maqdisī)

al-Ahādīth al-Tiwāl (al-Tabarānī)

al-Āhād wa al-Mathānī (Ibn Abī al-`Āsim)

Akhbār Makkah (al-Fākihī)

Akhlāq al-Nabī (Abū al-Shaykh)

al-A`lām (al-Zarkalī)

`Amal al-Yawm wa al-Laylah (Ibn al-Sunnī)

al-Amr bil-Ma`rūf wa al-Nahī `an al-Munkar (al-Khallāl)

Amthāl al-Hadīth (al-Rāmahurmuzī)

al-Amthāl (Abū al-Shaykh)

al-Amwāl (Ibn Zinjawayh)

al-Amwāl (Abū `Ubayd)

*al-Arba`īn fī Manāqib Ummahāt al-Mu'minīn* (ibn `Asākir)

*al-`Arsh* (Muhammad b. `Uthmān b. Abī Shaybah)

Asbāb al-Nuzūl (al-Wāhidī)

al-Ashribah (Ahmad b. Hanbal)

Asl Sifah Salāh al-Nabī (al-Albānī)

al-Asmā' wa al-Sifāt (al-Bayhaqī)

al-Āthār (Abū Yūsuf)

`Awn al-Ma`būd (al-`Azīm Ābādī)

al-`Azamah (Abū al-Shaykh)

*Bahjah al-Mahāfil wa Baghyah al-Amthāl fī Talkhīs al-Mu`jizāt wa al-Siyar wa al-Shamā'il* (al-`Āmirī)

al-Ba`th wa al-Nushūr (al-Bayhaqī)

al-Bidāyah wa al-Nihāyah (Ibn Kathīr)

al-Da`wāt al-Kabīr (al-Bayhaqī)

al-Du`ā' (al-Ṭabarānī)
al-Durrah al-Thamīnah fī Akhbār al-Madīnah (Ibn al-Najjār)

Fadā'il al-Madīnah (Abū Sa`īd al-Mufaddal b. Ibrāhīm al-Janadī)
Fadā'il al-Qur'an (Abū `Ubayd)
Fadā'il al-Sahābah (Ahmad b. Hanbal)
Fadā'il `Uthmān (Abd Allah b. Ahmad b. Hanbal)
*Fadl al-Salāh `alā al-Nabī* (Isma`īl al-Qādī)
Fayd al-Qadīr (al-Manāwī)
*Fiqh al-`Ibādah* (Salmān al-`Awdah)

Ghawāmid al-Asmā' al-Mubhamah (al-Khatīb al-Baghdādī)
al-Ghaylānīyāt (Abū Bakr al-Shāfi`ī)

al-Hadīth (al-Sirāj)
al-Hādith (Hishām b. `Āmir)
Hulyah al-Awliyā' (Abū Nu`aym)

al-`Ilal al-Kabīr (al-Tirmidhī)
al-`Ilal (Ibn Abī Hātim)
al-Īmān (Ibn Mandah)
Irshād al-Sārī (al-Qistilānī)
Irwā' al-Ghalīl (al-Albānī)
al-Isābah fī Tamyīz al-Sahābah (Ibn Hajar al-`Asqalānī)
Ithārah al-Fawā'id (al-`Alā'ī)
Ithbāt `Adhāb al-Qabr (al-Bayhaqī)
al-I`tiqād (al-Bayhaqī)
al-`Iyāl (Ibn Abī al-Dunyā)

al-Jāmi` li-Akhlāq al-Rāwī wa Ādāb al-Sāmi` (al-Khatīb al-Baghdādī)
al-Jihād (Ibn Abī al-`Āsim)
Juz' al-Alf Dīnār (al-Qatī`ī)

Kashf al-Mushkil (Ibn al-Jawzī)
Khalq Af`āl al-`Ibād (al-Bukhārī)
Kitāb al-Witr (Muhammad b. Nasr al-Marwazī)
al-Kunā wa al-Asmā' (al-Dūlānī)

al-Ma`ārif (Ibn Qutaybah)
*Mahajjah al-Qarab ilā Muhabbah al`Arab* (al-`Irāqī)
Makārim al-Akhlāq (Ibn Abī al-Dunyā)
Makārim al-Akhlāq (al-Kharā'itī)
Makārim al-Akhlāq (al-Tabarānī)
Manāqib `Alī (Ibn al-Mughāzilī)
*Ma`rifah al-Sahābah* (Ibn Nu`aym)
al-Ma`rifah wa al-Tārīkh (al-Fasawī)
al-Mubhamāt (al-Khatīb al-Baghdādī)
Mudārāh al-Nās (Ibn Abī al-Dunyā)
al-Mufhim (al-Qurtubī)
al-Mujālasah (al-Daynūrī)
al-Mu`jam al-Awsat (al-Tabarānī)
Mu`jam Ibn `Asākir
Al-Mu`jam al-Kabīr (al-Tabarānī)
al-Mu`jam al-Saghīr (al-Tabarānī)
al-Mukhtasar fī Akhbār al-Bashar (al-Malik al-Mu'ayyad Abū al-Fadā')
Musannaf `Abd al-Razzāq
Musannaf Ibn Abī Shaybah
Musāwi' al-Akhlāq (al-Kharā'itī)

Musnad `Abd b. Hamīd
Musnad Abī Ya`lā
Musnad al-Bazzār
Musnad al-Dārimī
Musnad al-Humaydī
Musnad Ibn Abī Shaybah
Musnad Ibn al-Ja`d
Musnad Ishāq b. Rāhawayh
Musnad al-Rūyānī
Musnad al-Shāfi`ī
Musnad al-Shāmiyyīn
Musnad al-Sirāj
Musnad al-Tayālisī
al-Mustakhraj (Abū `Awānah)
al-Mustakhraj (Abū Nu`aym)
al-Muttafaq wa al-Muftaraq (al-Khatīb al-Baghdādī)

Natā'ij al-Afkār (Ibn Hajar al-`Asqalānī)

al-Qadā' wa al-Qadr (al-Bayhaqī)
Qasas Nabawiyyah (`Abd al-Wahhāb al-Turayrī)
al-Qirā'ah Khalf al-Īmām (al-Bukhārī)
Qisar al-Amal (Ibn Abī al-Dunyā)
Qiyām al-Layl (Muhammad b. Nasr al-Marwazī)

Raf` al-Yadayn (al-Bukhārī)
al-Riyādh al-Nadirah fī Man al-`Asharah (Muhibb al-Dīn al-Tabarī)

al-Salāh (Abū Nu`aym al-Fadl b. Dukayn)

al-Samt (Ibn Abī al-Dunyā)
Sharh Ma`ānī al-Āthār (al-Tahāwī)
Sharh Mushkil al-Āthār (al-Tahāwī)
Sharh Sahīh al-Bukhārī (Ibn Battāl)
a-Sharī`ah (al-Ājūrī)
Shu`ab al-Īmān (al-Bayhaqī)
Sifah al-Jannah (Abū Nu`aym)
al-Sunnah (Ibn Abī al-`Asim)
al-Sunnah (al-Marwazī)

al-Tabaqāt (Ibn Sa`d)
al-Tahajjud wa Qiyām al-Layl (Ibn Abī al-Dunyā)
Tahdhīb al-Āthār (Ibn Jarīr al-Tabarī)
al-Talkhīs al-Habīr (Ibn Hajar al-`Asqalānī)
al-Tamhīd (Ibn `Abd al-Barr)
al-Targhīb wa al-Tarhīb (Qiwām al-Sunnah al-AsbahānI)
Tārīkh Baghdād (al-Khatīb al-Baghdādī)
Tārikh Dimashq (Ibn `Asākir)
Tārīkh Ibn al-Wardī
al-Tārīkh al-Kabīr (al-Bukhārī)
Tārīkh al-Madīnah (`Umar b. Shabbah)
al-Tawādu` al-Khumūl (Ibn Abī al-Dunyā)
al-Tawhīd (Ibn Khuzaymah)
Ta`zīm Qadr al-Salāh (Muhammad b. Nasr al-Marwazī)
al-Thiqāt (Ibn Hibbān)

*`Umdah al-Qārī* (al-`Aynī)

Wahy al-Qalam (al-Rāfi`ī)

al-Zuhd (Ahmad b. Hanbal)
al-Zuhd (Hinād)
al-Zuhd (Ibn al-Mubārak)